1792 — THE FIELD IS THE WORLD — 1946

MISSIONARY HERALD

BAPTIST MISSIONARY SOCIETY

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1946?

TYPICAL WEST INDIAN WOMEN

WHILE no man dare predict what the new year will bring, this much is certain. Nations which have experienced and endured the horrors of six years of modern warfare and who have glimpsed something of what another war will mean, are asking if there is not some other and better way of life for mankind. The latest issue of a well-known review says : " If formal religion has seldom been more dead or at a greater discount—never was the spiritual search of individuals more eager, even desperate." And of conditions at the other end of the world, Dr. J. W. Decker, Secretary of the International Missionary Council, has recently asserted that an opportunity such as " comes once in a thousand years " is open to missionaries in China.

WHEN Jesus saw masses of human beings bewildered and questing, He viewed them as a harvest field and called for prayer from His disciples that labourers might be sent to reap the rich crops. His summons is valid to-day. There are churches and individuals, thank God, with that insight which enables them to measure the significance of the times. But there are others which appear to be occupied with holding their congregations, maintaining their organisations and balancing their budgets. To each and all of us there comes a ringing call to revive individual and corporate prayer that this hour of challenge and opportunity may not be missed.

THE objective of our prayer is to be the enlistment of more labourers. That means, of course, men and women equipped in body, mind and spirit, dedicated to the ministry at home and abroad. But it includes all who form the rank and file of our churches, whether we serve in business or profession, office or factory, school or home, that by life and lip we may commend to all who seek, our Lord and His way, so that they may find abundance of life in Him. H. L. H.

THE FIRST COMMUNION OFFERING

OF THE YEAR IS DEVOTED TO THE WIDOWS AND ORPHANS AND SUPERANNUATED MISSIONARIES FUND. IT CALLS FOR THE GENEROUS SUPPORT OF OUR CHURCHES.

"BLESSED ARE THEY WHICH ARE PERSECUTED"

THE STORY OF HATHIN

By HILDA E. SMITH, Palwal, North India

This story of a manifestation of the grace of God will arouse thanksgiving and prayer for new-born Christians and those working among them.

THERE is no church building in Hathin, but there is a church—that is to say for several years a number of Christians in five villages in that district have been members of the Hathin Church, and they meet there for services, perhaps not very often because of distance, but at least on Christmas Day they make an effort to be present at the service, followed by a Communion Service. Representatives from each village meet occasionally as a diaconate to discuss any matters of business.

INDIAN WORSHIPPERS

For many years there has been only one Christian family in Hathin itself, and since the war its head has been away in the army, leaving his wife, the only Christian there. It was not easy for her to remain firm in her faith. We used to go to Hathin, chiefly to get to the other villages in that area.

Three years ago the evangelist who had been living in Hathin for some years and had done very good work in that district was transferred to a needier part of the North India field, and, owing to shortage of staff, it was not possible to place another worker in Hathin. At that time it happened that Dr. Price, an Indian Christian, having retired from our men's hospital in Palwal, was living in Hathin and running a government dispensary there. As soon as he knew that no evangelist could be sent there, Dr. Price volunteered to look after the two nearest villages, and that offer was gratefully accepted. The most outstanding thing about Dr. Price is his sincerity and love for those village people. Since he has lived there the whole of the shoemaker community in Hathin itself has turned to Christianity. This does not mean that Dr. Price has done everything. Others have been sowing the seed for years. Indian workers who have lived there and missionaries who have visited from time to time, and now Dr. Price and others working with him, are having the joy of reaping the harvest.

THIS movement towards Christianity started with half a dozen men who at the Christmas service nearly two years ago expressed their desire to be baptized and signed the inquirers' register. At the same time each had his *chhutiya* (the tuft of hair on the top of the head), which is a Hindu sign, removed, so that all the world would know of his intentions. It was our task to teach these men and their wives so that they could be baptized together. The baptisms took place the following October. In the meantime the Spirit of God was working in the hearts of many others, and at this baptismal service forty-seven men and young boys signed the inquirers' register, and there was the usual *chhutiya* cutting ceremony. One old man, when asked if he meant to follow Jesus Christ, said, "Yes, I am ready to die for Him."

Gift of B.M.S.
1-14-65

THE Arya Samajists, a Hindu sect, are very strong in Hathin, and we knew that whenever any of these people were baptized they would have to face persecution. Dr Price warned them from the first, saying, "If you become Christians you will have to suffer." We soon heard that the Hindus were doing their utmost to dissuade these people from becoming Christians, and were even offering bribes if they would give up the faith, but they remained firm. One day a Hindu leader took one of the inquirers for a drive and argued with him until the inquirer said, "But why are you so concerned about us low-caste people now that we are becoming Christians? You have never bothered about us before." The Hindu replied, "Well, I have been asleep about you, and now I have wakened up." "No," said the other, "we have been asleep about ourselves, and Jesus Christ has wakened us, and now you are trying to put us to sleep again."

At a great baptismal service last February seventy-five of these men and women were baptized. To let everyone know what a happy day it was for them they hired a non-Christian brass band to play them to the mission compound where the service was held, and they came, not the shortest way, but through the main streets!

ONE of the men who was baptized, who happens to be literate, said, "Wherever I go I shall preach Christ," and at this service others from neighbouring villages signed the inquirers' register. So the Good News is spreading. The influence of these people is being felt in other villages and requests for teaching are coming in. One of these villages is on the other side of Palwal, but someone from Hathin went there and began preaching. The movement is still going on in the face of very real persecution. The people have been threatened that if they will not give up Christianity they will not be allowed to take their cattle to drink from the village ponds or graze them on the village common ground, nor will they themselves be allowed to drink from the wells in and near the village; yet they are remaining steadfast.

A young village pastor (himself a convert from that district) has been appointed to help to shepherd all these people. There remains the need for a church building in which they can meet for worship and feel it is God's house. We give thanks for the people of Hathin, and pray that through their lives and their witness many others may be brought into Christ's kingdom.

AND SOME EVANGELISTS

By WILLIAM MUDD

Mr. Mudd has just retired after thirty-six years' service in Shensi, China. His description of Chinese evangelists and their work reveals the importance and worth of their witness.

TO get a true picture of the evangelist in the Chinese Church it is necessary to see him or her, not so much in the background of the western twentieth century Church as in that of the Church of the early centuries, when Christianity was in the early stages of development. Sometimes, like Titus and Timothy, he receives the commission to "do the work of an evangelist" from the missionary society but more often in these days it comes directly from the Chinese Church. Sometimes, like Philip the deacon, he goes out to proclaim the evangel acting upon the direct impulse of the Spirit of God.

His gifts are as varied as those fervid evangelists of New Testament times, and the methods used are as simple or novel as the needs of differing men and women hearers demand. Sometimes he spends long periods in one place. At other times he goes out seeking "the worthy," accepting hospitality from those who welcome the Christian message. Alas! there are some itinerants who create problems such as arose in the days for which the "Teaching of the Apostles" was written, some who abuse hospitality and trade upon the virtues of God's people.

Here are selections of portraits meant to illustrate the variety of gifts and the intensiveness of devotion in some who

were primarily called to proclaim the story of the life, death and resurrection of Jesus Christ to those who know not the basic facts of His Gospel.

CHINESE CAVE DWELLER

EVANGELIST Chou was a great success as a member of the hospital staff. He had an opportunity second to none and he made good use of it. He could command and hold the attention of the common people. His voice was as clear as a bell, he had a pleasing delivery, appropriate gesture and little movements which added to the interest of what he was saying. On summer days his folding fan was never still, now open to cool himself, now shut to point the moral of his story. In his pre-Christian days he had been a professional story-teller, reading or reciting folk-tales, stories of adventure, feats of strategy in war. Comedy and tragedy were mingled in his recitals. He improvised the message of the life of Jesus in rhyme, and this he recited, often stopping at intervals to explain and apply it. He brought his old gifts to the service of the Master. When he visited former patients he was sure of a welcome. While a meal was being prepared by the women of the household, the master would invite neighbours to gather round the door and provide seats for the elders. Children were always able to share in the story. With their quick memories and their love of singing, they soon picked up the hymns and choruses. Evangelist Chou was a rover. He could not stay long in one place and travelled far and wide. He was a great pioneer, a herald of the Gospel.

EVANGELIST Sung was small in stature, but great in dramatic gifts. Words came pouring from his mouth like a cascade, and his gestures were lively and expressive. The writer has a vivid memory of Sung's sermon on Zaccheus. He impersonated the curious tax-gatherer, tucking up his gown ready for the run to get ahead of the crowd. Arriving at the tree, he spat upon his hands, shinned up the trunk and hid in the foliage, all to get a view of Jesus as He passed on His way to the Holy City. The surprise, the call, the descent, the friendliness of Jesus were all depicted so graphically that you felt you were one of the crowd that saw it all happen. Sung had his triumphs as well as his trials. One day he was preaching in the street chapel and his subject was Blind Bartimæus. In his congregation sat a blind man who had been led into the hall by his grandson to sit and rest awhile. The story proceeded and Sung steadily worked up to the exciting climax where Bartimæus could see. Almost as dramatically the blind man at the back of the hall shouted, " I, too, can see ! " Into one eye the light had broken through, and to the amazement of everybody, the once blind old man, no longer groping but seeing, went out unaided to share the good news with his family. In due course he applied for baptism and was accepted. The writer had the joy of baptizing him. After the service a doctor found that the trouble was cataract. This was explained by the doctor, and, further, an offer was made to operate and probably restore the sight of the blind eye. All care would be taken and a bed reserved for him in the hospital. The old man thought for some moments and then said, " If the Lord wants me to have the use of this eye, will He not do again what He did with the other one ? " The old man had his way, for who can argue with such childlike faith ?

THE WOMEN WHICH WERE COME TOGETHER

By ANN M. WILSON, Bolobo, Middle Congo

Miss Wilson has completed thirty-two years' among the women and girls of Bolobo and has now retired from active service. She has seen a remarkable transformation in the lives of the people through the power of the Gospel.

IT is Thursday afternoon. The schoolgirls are marching from school in single file. "Ruth, go and beat the drum for the Christian women's meeting." Three girls rush off, but Ruth reaches the thatched shelter first, takes up the two sticks and gives the drum a good beating so that the women of Stones and other distant suburbs of Bolobo may hear it.

Soon the women from Jerusalem and Grenfell, from St. Pierre and Holland and Whirlpool come sauntering along. As they enter Melbourne Hall, they show their little tickets which they call "tee-kee." Young women neatly copy the numbers on the tickets on slips of paper. These are entered afterwards in the roll-book by the missionary.

AFRICAN ORPHANS

Five o'clock approaches and the meeting begins. Melbourne Hall is nearly full with 200 women whose dusky faces look to the white teacher as she announces the opening hymn. After Scripture reading and prayer, she gives a helpful message designed to build up these Christian women in their spiritual life and to help them to know more of Jesus as their Saviour and Friend.

THE drum is beaten again by Ruth on the following Thursday. This time the door of Melbourne Hall is shut, for ten meetings are to be held in the suburbs. A little group of women gathers under the palm trees in Nceno's yard in Brussels. Here morning prayers are held and so rude forms are ready placed in a semi-circle, and the speaker sits in a chair with a basket-work table in front of her.

Some suburbs have tiny chapels and the women gather in them. The speakers are chosen from those who attended the previous Thursday's meeting, and they repeat the message they heard then. Thus the glad news is brought to the remembrance of all and, with the new strength which comes through fellowship and prayer, the groups of women return to their kneading boards and cooking pots with the closing hymn echoing in their hearts.

"Mama, you are going?" they say as the white teacher leaves the yard. She greets her colleague coming from another meeting. "Have you had a good meeting?" "Yes, a great number of women. The news that I was there must have spread like wildfire, for, as you know, the women of that village don't attend well. At the close the deacon gave them a dressing down as she shook out the grass mats on which the women had been sitting. 'Why,' she said, 'do you come out in great numbers when the white teacher comes? You are just hypocrites. Don't you want to come to meet with God for a short time in my yard?' I think her words will waken them up. And did you have a good meeting?" she continues. "Yes, there was a large number of women. But Yoana didn't repeat last week's message. She spent five minutes at the beginning in explaining that last Thursday her baby cried and she had to take him out. Though she sat on the step just outside the Hall she was unable to hear properly. She gave this explanation twice. After that she spoke well about the house built on the rock."

SO the two "mamas" wend their way home, greeting other women also returning from their several little meetings. Many carry their New Testaments and hymnbooks on their heads and, with faces aglow, they exchange greetings, "You are going home, till tomorrow."

The boarding-school girls have been to Jerusalem close by, where Mbo, our lame girl, has been the speaker. "Mama," whispers the matron, "she spoke with great goodness."

These women are members of the Church of Christ in Congo. They need the prayers of the women in the home churches. As Paul wrote, "We have never ceased to pray for you, asking God to fill you with the knowledge of His will in all spiritual wisdom and insight, so that you may lead a life that is worthy of the Lord and give Him entire satisfaction."

MR. HARRY LANGFORD TAYLOR

HONORARY TREASURER

THE office of Honorary Treasurer of the B.M.S. has had a distinguished record and has established a high tradition. It is with sincere regret that the Committee and officers have felt obliged to accept the decision of Mr. H. L. Taylor to relinquish the position he has held with such marked efficiency during a very critical period. And all those who, like the present writer, have had the privilege of close association through a number of years with Mr. Taylor in the responsible administration of the Society's concerns can bear testimony to the close and detailed interest he has always given to the affairs of the Mission House.

We all knew him to be a man accustomed to deal with business matters in a large way, but he brought to the Missionary Society very much more than business acumen and financial skill. We knew him as a man of very devout Christian spirit and prayerfulness. In Committee he was careful in forming judgments, and while loyal to his own convictions, he made those who were engaged most constantly in discussion with him to hold him in warmest esteem and highest confidence. Few could equal him as a clear and persuasive speaker on missionary matters and he was widely known and greatly loved as a gospel preacher and leader of worship among the churches.

One outstanding feature of his work as Treasurer in war-time and in the Ter-Jubilee Celebrations was the clarity of his exposition of the finances and the unfaltering faith and hopeful courage with which year by year he reviewed the Society's resources and appealed for its continued advance. He never hesitated to call for sacrifice. As one of the most trusted leaders of the Baptist Laymen's Movement he has himself always set a high standard in generous support of the work of our denomination at home and overseas. His home and his business centre has been Bristol, the city to which the B.M.S. owes so great a debt of gratitude for its leaders and supporters, but Mr. Taylor's travels were world-wide, and from his friendly contacts in the British Dominions and in the United States of America, the B.M.S. and the whole cause of world-wide missions have also derived great advantage, particularly in the later war years.

His colleagues and his successor will remain thankful to God for the work he has done and pray for grace to enable them worthily to maintain it. And they will confidently rely on the continuance of his wise counsel and understanding encouragement in the future when, with less official responsibility, he is numbered among those who have rendered important services to the Society.

C. E. WILSON

To Our Readers

WE had hoped that we might begin a new year with an enlarged MISSIONARY HERALD. The continuance of paper restrictions makes this impossible. Plans for enlarged and improved magazines have been made, however, and will operate at the earliest moment. Meanwhile we thank our readers through whom our circulation has been maintained throughout the war years, and count upon a continuance of their loyal support.

FOR SERVICE OVERSEAS

REV. W. TUDOR MORGAN

REV. B. C. R. HENRY

MISS STAPLES

MISS GRAY

REV. JAMES SUTTON

MRS. SUTTON

MISS MADDOCKS

WILLIAM TUDOR MORGAN, B.A., B.D., B.Sc., member of Bethlehem Church, Porthyrhyd. Served in Sunday School, C.E. Society and Student Christian Movement. Trained at Bangor and Regent's Park Colleges and held student pastorate at Baughurst. Appointed to India.

* * * *

BRUCE CHARLES REID HENRY, B.D., son of Mrs. Henry (formerly Miss Hobday of the Ceylon Mission). Served at George Lane Church, Woodford, London, as Sunday School teacher and lay preacher. Member of the H.P.U. Trained at Spurgeon's College and has been temporary minister at Harlesden Church, London. Appointed to India.

* * * *

SYBIL MAY STAPLES, member of Milton Church, Weston-super-Mare. Served in Sunday School, Girls' Life Brigade and Girls' Auxiliary. Holds teacher's certificate. Took course at Carey Hall. Designated to India.

* * * *

GRACE HETTIE STAGEMAN, S.R.N., S.C.M. Member of Drummond Street Church, Bermondsey, London. Trained in London hospitals. Holds certificate of Hospital for Tropical Diseases, London. Took courses at Carey Hall and for Sister Training at Battersea Polytechnic. Appointed to China. (Portrait in next issue.)

MARGARET GRAY (fiancée of the Rev. Paul Rigden Green, B.A., of India). Member of Ramsden Road Church, Balham, London. Has been Sunday school teacher, member of the H.P.U. and has taken course at Carey Hall.

* * * *

JAMES SUTTON, member of Marsh Street Church, Ashford, Kent. Served in Sunday School, open-air and as lay preacher. Member of H.P.U. Several years' experience in radio and television work. Trained at Spurgeon's and Selly Oak Colleges. Held student pastorate at Thornton Heath Church, London, and temporary pastorate at Chingford Mount Church, London. Appointed to China.

* * * *

EDNA MAUD SUTTON (*née* Walters). Member of Ashford Church, Kent. Holds teacher's certificate. Served as lay preacher and Sunday school teacher and has taken course at Carey Hall. Member of the H.P.U.

* * * *

GRACE RUTH MADDOCKS, S.R.N., S.C.M., member of Ramsbottom Church, of which her father is minister. Trained at Manchester Royal Infirmary, Preston Royal Hospital and Carey Hall. Has served in Sunday School, Ropeholders and Girls' Auxiliary. Designated to Portuguese Congo.

Nominations for General Committee

EACH Association, Missionary Auxiliary, contributing church and subscriber is entitled to make nominations for the General Committee of the Society for 1945–6. Such nominations should reach the Home Secretary, the Rev. J. B. Middlebrook, M.A., 93, Gloucester Place, London, W.1, not later than January 31st.

THE GENERAL COMMITTEE MEETS

THE following items of special interest are selected from the mass of business considered by the General Committee at its meetings in London on November 6th and 7th.

* * * *

The Treasurership

THE resignation of the treasurer, Mr. H. L. Taylor, was accepted with deep regret, and a resolution recording his services to the Society during fifteen difficult years was adopted with heartiness, as was a recommendation that Mr. Taylor be nominated for election at the Annual Members' Meeting as an honorary member of the Committee.

Pleasure was expressed at the willingness of Mr. Seymour J. Price to act as treasurer for the time being.

* * * *

1946 Budget

ESTIMATES submitted and adopted showed a prospective expenditure of £208,500 for 1946. With the exception of new sanctioned responsibilities in Jamaica, this will be needed to maintain present work. Soaring costs in every field have swollen the expenditure in all directions. During the war years help has been forthcoming from the generous gift made by American Baptists in 1940. This is now approaching exhaustion, and a considerable advance in home income is needed. More will be heard about this in coming months.

* * * *

From Congo

THE multiplicity of languages has proved a handicap to all work in Congo. In recent years the growth of communications and the lead of the Government is resulting in the spread of certain major languages and to the gradual disuse of minor ones. This is tending to ease the work, especially of Bible translation. The call for Bible translation, however, is still urgent and the Society's missionaries are continuing their efforts to give the people the Word of God in their mother tongues.

* * * *

In Belgian Congo's Capital

THE rapid growth of the native population which now reaches 80,000 drawn from all parts of the colony and beyond calls for adequate provision for our expanding work. Plans are shaping for the erection of a large central church to accommodate the congregations and to provide for many-sided activities. This building is made possible by the Ter-Jubilee Fund. Schemes for a United Mission Printing Press are also progressing.

* * * *

New Ventures in India

CO-OPERATION between missionary societies has been furthered by the opening of a Union School in Bengal in which the B.M.S. is a partner. Until a permanent location is fixed, the college will function in premises belonging to the Church of England Zenana Missionary Society at Krishnagar. Through the action of Indian leadership a Christian Women's College has been opened in Calcutta. The B.M.S. Christian Training College in Cuttack, in which other missions share, has celebrated the jubilee of its useful career.

Internees

MRS. ALLEN, who, with her children, has long been interned in Manila, spoke of the great deliverance that had come to them. Heartening news was received from the parties of missionaries now freed from irksome internment in China. Some will have reached this country by the time these lines are read.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Intercession is sought for the secretaries, editor and assistant secretaries that in the discharge of their duties and in dealing with the manifold problems and tasks of the post-war period, they may be led and empowered by the Holy Spirit.

Second Week.—The Week of Prayer organised by the World's Evangelical Alliance unites Christians of many countries and denominations in fellowship about the Throne of God. Let us pray that world fellowship may lead to revival throughout the world. The Communion Offering on Sunday evening brings to mind the widows and children of missionaries who have laid down their lives, and others retired after long service.

Third Week.—Prayer is directed to Shantung, China, long deprived of missionary leadership and counsel, where Chinese Christians have maintained witness under strain and stress; especially *Tsingchowfu*, our oldest station.

Fourth Week.—*Chowtsun*, commercial centre. Pray that the business of this world's affairs may not crowd out the affairs of the Kingdom of God, and that plans for the future missionary witness may be in accord with the mind of God.

Fifth Week.—*Tsinanfu*, home of Shantung Christian University. Give thanks for many Christian leaders trained here and for work continued elsewhere in war. Seek the blessing of God on proposals for future activity.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund*:—Anonymous, 10s.; Anonymous, 10s.; Anonymous (for Africa), 10s.; Anonymous (for work in China), £5; M. S., Cambridge, 10s.

Arrivals

21st October, Miss F. S. Major and Dr. Margaret W, Jenkins, from Sianfu; Mrs. V. E. W. Hayward, from Kweiyang; and Rev. V. Walters, from Patna.

30th October, Rev. and Mrs. H. B. Parris and Miss G. Reiling, from Yakusu.

31st October, Rev. and Mrs W. D. Grenfell, from Kibokolo; and Miss D. H. James, from Kibentele.

12th November, Miss A. M. Smurthwaite, Miss M. I. Thomas, Dr. and Mrs. C. V. Bloom and Rev. and Mrs. J. C. Scott, from Shanghai.

Departures

20th October, Rev. B. C. R. Henry and Rev. W. Tudor Morgan, for Orissa.

24th October, Miss M. Gray, fiancée of Rev. P. Rigden Green, of Bishnupur.

2nd November, Rev. and Mrs. A. K. Bryan, for Sianfu.

12th November, Dr. and Mrs. H. G. Stockley, Rev. and Mrs. J. Sutton, and Miss G. H. Stageman, for Sianfu.

13th November, Rev. and Mrs. J. F. Carrington, for Yakusu; Rev. J. N. Clark, for Tshumbiri; Rev. J. Russell, for Kibokolo; Miss G. R. Maddocks, for Kibentele; and Rev. and Mrs. N. R. Kingston, for Wathen.

16th November, Miss R. A. Steggall and Miss C. A. Hawkins, for Bhiwani.

Births

11th October, at Wathen, to Rev. and Mrs. R. V. de C. Thompson, a son, William Veysey.

22nd October, to Rev. and Mrs. S. R. Dawson, of Shansi, a son, Paul Anthony.

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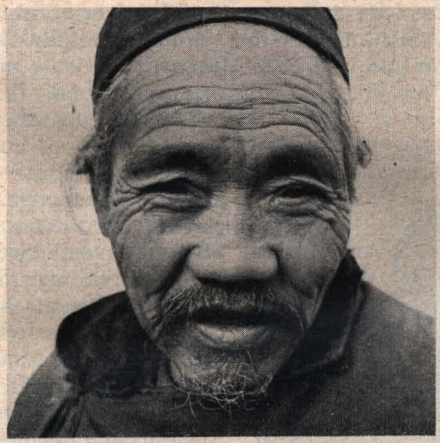
UNITY OUT OF DIVISION



THE FACE OF OLD CHINA

THE world to-day is like a landscape scarred by deep chasms which are the result of some titanic upheaval. Races are separated by the yawning gulf of the colour bar. The abyss of national pride keeps peoples apart. Class is divided from class. Economic disparities cause isolation and misunderstanding. Religious convictions, firmly held, make another fissure. Anglo-Saxon and Slav are at cross purposes. Continental peoples are like inflammable material which only needs a spark to set it ablaze. Hindus and Moslems in India are at loggerheads amongst themselves, and together against the British. China is riven by armed Government and Communist forces. Mankind has never faced disruption and disunion on the present scale.

YET variety and diversity are not in themselves evil. On the contrary, they are part of the pattern of things. For men are neither born nor shaped according to a mould. The existence of colour cannot be denied. Pride of nation is creditable. Differences of physical and mental attainment must be accepted. These things save us from monotony and uniformity. They can be the means, rightly directed, for the enrichment of the world community. But some controlling power is needed that can take and master these discordant and clashing forces and mould them into an harmonious whole.

WE hold to the conviction that Christ alone can fill the gaping depths that divide men, change the discords into harmony, and fashion the divisions into unity. The Gospel we preach at home and abroad is a ministry of reconciliation through which diverse men are brought into concord with God and their fellows. It is that Gospel which in the end will issue in the great song of adoration about the Throne in which all nations and peoples will join.

We are not without signs of that approaching day. Baptist World Alliance Sunday and the World Day of Prayer for Students and what they stand for are among its harbingers. H. L. H.

A SURGEON IN CHINA: Dr. W. S. FLOWERS

Letters written during three years' service with a British Red Cross Unit. Front line experiences told with moving restraint by a former B.M.S. missionary. Illustrated.

1s. 0d. (by post 1s. 2d.)

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FACING A NEW TASK

By J. HENDERSON SMITH

A wide field of Christian activity in the far south-west of China on the borders of Tibet has been entered by the Church of Christ in China. Mr. Smith has been appointed to this sphere.

MY arrival in Chengtu coincided with the beginning of special Border Service meetings which gave me a good introduction to the leaders and a bird's-eye view of the whole field. Border Service (short for "The Border Service Department of the Church of Christ in China") is the name given to what we have known as "The Border Tribes' Mission."

The Leaders

SOME seven or eight attended the meetings. These included W. B. Djang, the general director of the Border Service and a fine Christian leader; two of the field directors; and the treasurer who had an unfortunate fatal accident during the meetings. This was a great shock and a tragic loss to the Service. There was also the secretary and the accountant, with two missionaries—an American and myself. As we gathered day by day around the conference table, I gained the impression of a group of men and one woman who were intensely keen on their job and who were very much a team. It was a privilege to be there. As I came to know them and heard of other workers on the field, I was cheered to learn how many had received their training in B.M.S. schools and institutions in Shantung. *Truly we are reaping the benefit of what others did there.*

CHINESE WATER CARRIER

Fields of Service

WITH Chengtu as centre, the *Lifan* area lies to the north and north-west; *Sikong* to the west and south-west; and *Yunnan* to the south-west and south. The total area is about the size of England. The staff numbers about seventy-eight. The tribes or peoples being helped include Ch'iang, Giarong (Lifan area), Nosu (Sikong), and Miao (Yunnan). Work being done among them includes primary schools and kindergarten education; medical help and animal husbandry; home industry such as leather-craft and the introduction of improved spinning; agricultural improvement. A hostel for tribesmen has been established in Sichang (Sikong) and a hospital of one hundred beds, probably the only one of its kind for many miles around.

Throughout these areas there are preaching centres, and at Sichang a church. It all started about six years ago! It speaks volumes for the faith, vision and industry of those who planned and have carried through this chapter of modern missionary enterprise. But it is only the beginning, for vast areas remain to be served and won for Christ. I shall not forget that episode in our conference when we gathered round a map to work out the stages of our five-year-plan. We marked the places we hope to reach in the first year. We discussed the possibilities of schools among the lamaseries on the way to Tibet. Equally stirring was the estimate we made of missionary helpers urgently needed from co-operating missions. The minimum needed included two doctors, one nurse, several evangelists who would find technical knowledge of great help, someone trained in forestation or husbandry, and another able to teach music, for many of the tribes love singing.

Volunteers will receive the hearty welcome I did. "We have waited two years

for you to come," Mr. Djang said to me. It is good to be here at last, to be appointed to Sikong, and especially at first to be given the work of social welfare helper and evangelist, or " Hospital Pastor " as they happily call it, in Sichang hospital.

LIGHT FOR LEPERS

By JESSIE R. DRAKE, Gaya, India

B.M.S. missionaries minister to lepers in India at Chandraghona, Cuttack and Gaya : and in Congo at Pimu, Thysville and Yakusu.

I GO every Thursday to conduct a meeting of the twenty-five women in the Gaya Municipal Leper Asylum.

Sit with me now at my writing table, in a temperature of 110 degrees, with mosquitoes buzzing around you, and perspiration dripping steadily off you, and try to prepare a lesson for these women ! Put your elbows on the table and your head on your hands, and think before God of these suffering unfortunate ones cut off from all attachments of human affection, forbidden even the touch of a friendly hand ; and only granted humble huts, barest living necessities and medical attention by the charity of the municipality. This life can hold nothing for any of them except poverty-stricken suffering. There are two little girls in their early 'teens. Three of the women can read, but all are ignorant and nearly all are dull.

We shall sit in the shade of the one large tree in their tiny enclosed court, on chairs brought from the office, and they will squat in front of us on the beaten earth. What message has Christ for these so helpless, uncared-for sufferers ? How can we say anything that may bring to them a gleam of light and hope ?

FACED with simple listeners, Christ told stories. Let us try His method. We must speak of something familiar. They have all seen blind beggars. Here, then, is our lesson :

" Once upon a time there was a fatherless, motherless blind lad. He had neither brother nor sister—none to care for him. He begged for his living and all his wants were supplied by the charitable who earned merit for themselves by putting food into his outstretched, groping hands as he begged for it. He lacked nothing, yet he was deeply unhappy because he had no one to care about him. When he tripped and fell in the road, no one lifted him and asked if he was hurt. No one noticed when he crawled in the dust seeking something he had dropped. When naughty children pulled his clothes and slapped him, laughing at his sightless helplessness, no one reproved them. No one cared when he broke down and sat in tears by the roadside. His lonely heart cried out that no one would ever care for him, for he was blind, blind.

" But one day, as the lad sat by the roadside, a good man saw his desolation and, taking his hand, said, ' Son, get up, and let me lead you home with me.' The boy rose wonderingly and went home with the man, and from that day when he went

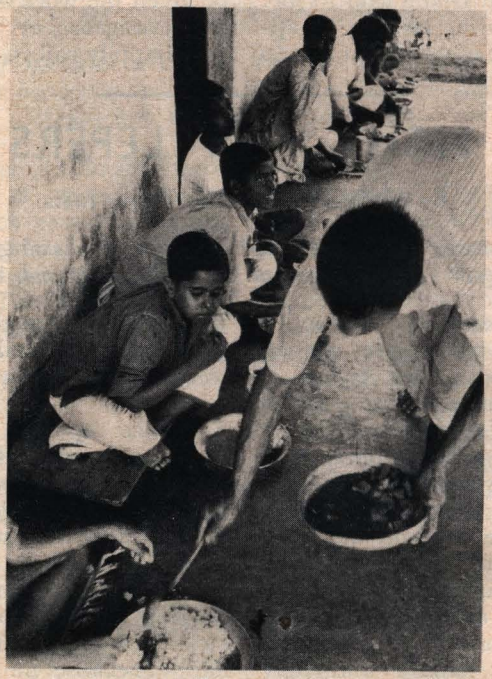
FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

Our senior missionary society has its own place of honour in the minds of Baptists of every land, and in their name I greet its members and wish for all connected with the great evangelising task of the B.M.S. much joy and blessing through the New Year. The trials and strains of war-time have worked strong and deep sympathy in every section of our world fellowship, and the sense of oneness as partners in a common service for our God and His Christ will persist. As all joined in thanksgiving for your Carey, so all glorify God in Timothy Richard.

J. H. RUSHBROOKE

out, he walked with his hand in that of his adoptive father. If he fell, someone was sorry. He was never alone, for his father was always ready to talk to him, and he lived in his father's house. He was able to smile even at the children who teased him. He was still blind, but life was dark for him no longer. There was light in his heart because there was someone who loved him.

"We wander in the dark like that in this perplexing world, until our Father, God, finds us, and we put our hands in His. Then we find Him with us when we cook and wash, well or in pain, first thing in the morning, last thing at night. This dark life becomes bright when Someone Who loves us is with us always."



MEAL TIME IN INDIA

CONVERSATION follows, with the repetition of some Bible verses which they are struggling to learn by heart, one or two hymns and prayers. As they raise their heads after the closing prayer, the Christian women shout, "*Victory to Jesus! Victory to Jesus!*"

DOES Christ ever lighten the darkness of these people? I had been here three months when I went to the Leper Asylum to see two women baptized. The Christian evangelist who teaches the lepers had won them. They climbed the three steps to the tank where the Indian pastor was standing in the water waiting for them. First came a young woman with no sores showing, and then an old one who could not have mounted the steps if the younger women had not supported her.

Neither of the women had anything except the poor rags in which she stood. But the Christian women had brought some rags to lend them, and stood holding a ragged old blanket while they changed behind it. I peeped in behind the blanket, through the circle of smiling faces and disease-stricken bodies, and said, "God bless you both"; and came away from what, in all its primitive simplicity, was a truly impressive service.

FOR SERVICE OVERSEAS

MISS STAGEMAN

GRACE HETTIE STAGEMAN, S.R.N., S.C.M. Member of Drummond Street Church, Bermondsey, London. Trained in London hospitals. Holds certificate of Hospital for Tropical Diseases, London. Took courses at Carey Hall and for the Sister Tutor's Diploma at Battersea Polytechnic. Appointed to China.

Foreign Stamp Bureau

VALUED service is rendered to the Society by the Foreign Stamp Bureau and its Honorary Secretary, Mr. H. W. Smith, Wykeham, Pennyacre Road, Teignmouth. Mr. Smith is always glad to hear from would-be purchasers of foreign stamps, and to receive gifts of stamps from friends ready to help the Society's funds in this way. One such gift has recently come to the Bureau from the Rev. G. N. Gibson of Bangalore by way of Mr. J. N. Paterson.

* * *

Dr. J. W. Bottoms

WE note with pleasure the recent award of the Kaisar-i-Hind Gold Medal to Dr. J. W. Bottoms, of Chandraghona.

* * *

Adventurers in Africa. H. L. Hemmens.

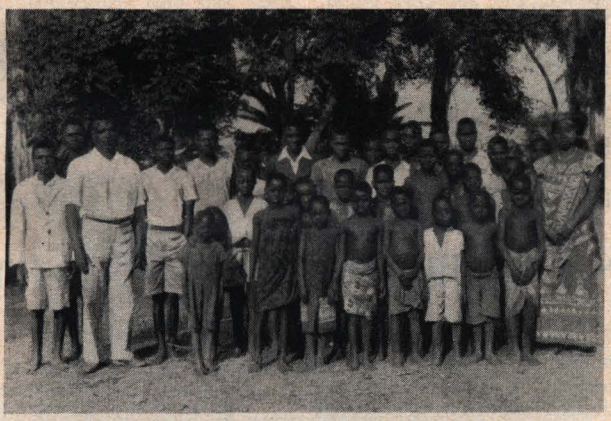
SECOND edition is selling rapidly. Of special value to Christian Endeavourers. 1s. 6d. (by post 1s. 8d.).

TEACHER - EVANGELISTS

By S. J. NEWBERY, Ntondo, Middle Congo

Our Congo church now numbers 31,640 members, scattered through nearly 2,000 villages, and in the immediate care of 2,300 teacher-evangelists. Mr. Newbery writes about these men and their training and work.

CHURCH statistics for Congo for several years past have been almost as amazing as those of the day of Pentecost. Each year shows advances everywhere. Church memberships are doubled, even trebled, in a few years and increases are constant. How is this accomplished? Who is responsible under God for such surprising phenomena? Unhesitatingly, I assign the first place to the native teacher-evangelists, for by them more than any other of the many agents used of God has success come.



TEACHER-EVANGELIST WITH WIFE AND SCHOOLCHILDREN

Who are these teacher-evangelists? What are their abilities, and by what methods do they work to achieve such results?

It has been accepted as a maxim for Congo for many years past that "if Africa is to be won for Jesus she will be won by the consecrated service of her own sons and daughters." There are thousands of men in Congo to-day known officially as "Catéchistes-Instituteurs," who are dedicated to this work of preaching and teaching.

Boys from our bush and boarding schools who have exceptional ability are noted and encouraged to pursue further studies until they are able to pass the entrance examination for the "School of the Evangelists." It is a long, difficult road beset by many temptations and allurements by the way, and some fail in this test. The ones who win through are those who have definitely received a call of God to His ministry. They enter upon a two-years' course in the station classes and are taught to understand their Bibles —both Old and New Testament, Church History, Hygiene, Homiletics, Theology, Comparative Religion and French. Nor is the practical side of their training neglected, as they are taught brick-making, carpentry, building, gardening, and several other crafts which will prove useful to them in their future work. On Sundays they visit the nearer villages and preach to the folk who gather there to hear them. Each of these men is married by Christian marriage—many of them to mission-trained girls who are keen to help them in their chosen task.

It often seems to us that they are but poorly equipped for their multifarious responsibilities. Their repertoire of sermons seems very meagre, but very few Africans lack ability in the art of rhetoric and are able to dress their subjects well with simile and illustration.

WHEN the two years of study are completed, the deacons and superintendents assign each of the successful candidates to a village known to be suitable to their individual ability. This may be a village that has not yet been occupied. The work has to be commenced from bed-rock level. The village is pagan, often there is hostility to be encountered either from the pagan elements themselves or from the Roman Catholics already established. The school chapel and the teacher's house have to be built, the gardens cleared and planted, the youth of the village won over to attend school, the favour of the adult community to be gained and their voluntary help enlisted for the erection of the buildings and their attendance at the

services solicited. This is hard and lonely work; no words can describe the indefatigable efforts of many of our men who in a few years have been the means of winning over so many of their fellows from paganism and superstition to the joy of salvation and the fellowship of the Church.

The young preacher may, however, be sent to a town where work has already been established. The school chapel has been built and his house awaits him. There may be a class of inquirers, even numbers of church members, and a school with perhaps 150 scholars on its roll. A garden, too, will be left for him by the previous teacher so that he has no immediate worry to get his daily bread. To such a man, however, come demands for strenuous service. He preaches twice every day, at morning and evening prayers, he has classes for his inquirers, as also for the church members; there is a preaching service every Wednesday afternoon as well as two or three on Sunday. He is the church treasurer, the choir-master and precentor. His house and compound become a centre of the social activities of the town, especially those of the younger folk. He is schoolmaster, pastor and often mediator between the warring factions of the town. His house is an inn visited and slept in by many of the B.M.S. community who pass through on their way to or return from market, hospital, or distant visitations. In short, his house is the nucleus of the new community—Christian Africa, and his influence is immense. The circle of service is completed when a boy or girl from his school is won to Christ and by his teaching is fitted to enter the preparatory classes for the work in which he himself is engaged. Many of our teacher-evangelists speak with pardonable pride of teachers who as boys came under their influence.

On our stations in Congo to-day these classes are in session. Young men who have caught the vision of "The Church of Christ in Africa" are enlisting in the ranks of those who seek to translate the vision into reality by the dedication of their lives and talents to Him.

COMING FROM EVERY QUARTER

By E. M. LEAN, S.R.N., Wathen, Belgian Congo

ON a slope at one corner of Wathen station a small group of hospital buildings stands. Miles of hills and valleys stretch away into the distance. These are marked by rough, narrow roads and straggling pathways. Over the hills and along these pathways come the men, women and children in search of help and healing.

A large mango tree in front of the dispensary provides welcome shade and a resting place.

SOMETIMES the quick trot of carriers' feet is heard. A deck chair, which takes the place of an ambulance, is set down at the dispensary door and the patient, borne of four, slowly removes the cloth which has completely covered him, and looks anxiously round. Two small wards are provided for such cases. These should take eight beds, but between and under the beds, relatives and friends are always lying, and it is often difficult to be sure which really is the patient.

Beyond the wards are four small rooms, which are always full. One is used as an isolation block for a young widowed mother slowly dying of tuberculosis, while her four months' baby is being cared for at the dispensary. Another room is used as a maternity room until we can build a suitable ward for happy mothers and curly-headed babies. We have no blankets and bedding. Instead, we use hard planks covered with a straw mat. The piece of cloth worn as a dress or suit during the day serves as sheet and mosquito net through the night.

EACH morning soon after dawn, little groups of helpers emerge from the wards hugging themselves in a vain attempt to keep warm in the raw, misty air. Soon, small fires spring up in the compound, over which the people crouch as they prepare food for themselves and patients.

We are a hive of activity with boys' and girls' clinics and baby welfare. We have hopes of training boys in medicine and girls in mothercraft, midwifery and general hygiene. So much needs to be changed before they become a healthy, happy people. Much more than a change of habits, they need a change of heart and a strengthening of the faith that some have already professed to have. Many can say, "Lord, I believe, help Thou my unbelief," as they stand bewildered between the desire to accept salvation and the fear of neglecting the old spirits.

FROM THE EDITOR'S NOTE-BOOK

Dr. Williamson

AFTER reaching India on October 4th, Dr. Williamson was present at the annual meeting of the Calcutta and Suburban District Union. He then attended meetings of the Bengal Baptist Union, the Orissa Council and the Executive Committee of the National Christian Council.

He flew to China at the end of October for consultation about the future of our work there. He expects to return to India this month, and his programme includes the North India Conference, a visit by air to Ceylon, a journey to the Lushai Hills and, finally, a meeting of the United Committee in Calcutta.

This strenuous programme, on which far-reaching issues depend, calls for the prayers of friends of the Society.

* * * *

Personalia

CONGRATULATIONS are offered to Major (Dr.) Stanley F. Thomas of the Moorshead Memorial Hospital, Udayagiri, who has been mentioned in despatches for distinguished service in the Burma campaign.

The Rev. E. T. W. Brown, of Balangir, has been appointed a member of the Patna State Legislative Assembly.

* * *

Life in Cuttack

"THERE have been special services here and a number of people have been stirred up, especially young people and women. It is good to see new life and we pray that new life may indeed come to the whole Church in Orissa and India. A number of our teachers and girls have been influenced." E. C. WIGNER

CONGO GIRLS AT PLAY

* * * *

Indian Students in Camp

"THE Student Camp was a glorious success. It was one of the best student camps I have attended in this country. Eighty-five delegates attended the whole session, while Sunday saw 120 present. Five R.A.F. lads were present throughout, and eleven came in to spend the Sunday with us. One of them said when leaving that evening, 'This has been a red-letter day in our lives.' The talks were of a very high standard. Professor Jacob's talk on the Christian student in the life of politics is one of the most clarifying statements I have ever listened to on the political question. We intend to have it printed in Urdu, Hindi and English."

VAUGHAN WALTERS

At Union Church, Mussoorie

"THERE has been one baptism in this church—from the Christian community. The candidate is a German lady, a very keen Christian, who wishes to return as soon as possible for Christian work in her homeland."

T. S. HOWIE

* * * *

Pictures of Palwal

"EACH morning I have been at the hospital where I usually do the dispensing for the out-patients, I generally go round the wards with Dr. Herbert (the Indian doctor), and during the last few days I have helped him with the out-patients. The patients already call me Dr. Sahib and proceed to give me fees!

"For my first Sunday here I conducted the evening service, as at the last moment they were without a speaker. I am having a great time, and I could not have come to a better place. There is an atmosphere about Palwal which seems to take hold of you the moment you arrive, and in such an atmosphere it is impossible to be anything but gloriously happy. I shall miss tremendously the happy Christian fellowship when I leave here, and I only hope I shall be able to return to Palwal before I leave India for home."

CORPORAL LEWIS

* * *

Soldiers at Kalka

"THREE of us visited Kalka in March and felt a clamant call. The previous year there had been very few English services held there because of the real difficulty of pulpit supply. Now there were several of us, lay preachers, within travelling distance. So, our suggestion being acceptable, from Easter Sunday onwards, we have been responsible for the services one Sunday each month, usually the second, and Mr. Theaker Stuart tries to get there from Kasauli on the fourth Sunday.

* * * *

Europeans at Kalka

"THERE is a moderately-sized European and Anglo-Indian community at Kalka, but few Baptists. Not that that is a deterrent—they are all men and women for whom Christ died! The majority of our congregation at the evening services is composed of Anglicans. There was one old stalwart, a staunch Baptist from Essex, one who could remember hearing Spurgeon. He was called to be with his Master only a short time ago, aged eighty-seven. There is a great opportunity among the European folk, for we are the only active church in Kalka."

K. W. BENNETT, Army Pay Corps

Miss Jessie Manger

MISS MANGER who died at her home at Westcliff-on-Sea on December 20th, 1945, served from 1908 to 1937 as an honorary missionary of the Society in China. Thirteen years were spent in Shansi in work among women and in the girls' school at Hsinchow. Then followed sixteen years at Choutsun, Shantung. Her life-long friend, Miss F. M. Wood, shared her missionary career. Miss Manger gave to the Society several houses at a Shantung coastal resort for the use of missionaries. Her life was one of consecration to Christ and His cause, and she is held in affectionate remembrance by former colleagues and the Chinese among whom she worked.

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FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Pray for *Calcutta*, with its great cosmopolitan population, and its surging unrest. Remember the mission secretariat with manifold responsibilities: the press with extensive operations: educational witness in training Christian women teachers and girls; and Dr. Williamson engaged in conference. World Alliance Sunday reminds us of brethren everywhere and especially on the Continent.

Second Week.—Missionaries engaged in pastoral and remedial work among a medley of peoples in *Calcutta*, that the universal Gospel may have free course. United Boys' High School, *Bishnupur*, with its Indian and European staff.

Third Week.—*Serampore College* reminds us of Carey's vision and statesmanship. Pray that the college, continuing under restrictive handicaps, may still provide Christian leadership for India in its new day. Sunday is the Day of Prayer for students throughout the world.

Fourth Week.—*North Bengal* stations with long established work. Give thanks for faithful witness and ask that a new tide of the Spirit may bring power to workers and churches as they seek to extend evangelistic work.

Four new books have been added to our *Furnival Series. Follow My Leader:* Frank Peace. *Holidays and Holy Days:* William Thomas, M.A., B.D. *More Nature Parables:* Gordon Hamlin, B.A., and *Four Feet on a Fender:* J. R. Edwards. The first three are published in cloth boards 2s. 6d. (by post 2s. 8d.) and stiff paper 1s. 6d. (by post 1s. 8d.). The last is 3s. cloth and 2s. paper (same postages).

Conquest in Congo. E. L. WALLING. 100 pp. Paper. Illus. 3s. 6d. H. E. Walter.

A VIVID account of changing Congo and of the growth of the Christian Church there by a missionary of wide experience.

* * * *

Where Two Tides Meet. CONSTANCE FAIRHALL. 80 pp. Illus. 2s. Carey Press.

RACY and illuminating letters which describe the founding and developing of a missionary hospital in the South Seas.

* * * *

Robert Louis Stevenson. H. J. COWELL. 104 pp. Cloth. 4s. Epworth Press.

A FRESH and sympathetic study of R.L.S. by a recognised authority. We note with special interest chapters on Stevenson and Missions, and Stevenson, Protestant or Romanist.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—Anonymous (Rugby), 2s.; Anonymous (per Royal Bank of Scotland), £75; Anonymous, 10s.; A. and S. A. Walker, Bournemouth, £1; A Friend, 10s.; The Lord's Tenth, 15s.

Medical Fund:—T.E. Reader of *Baptist Times*, £3; In Memory of a Heroic Sister, £15.

Gift Week:—Anonymous, Birmingham, 3s.

LEGACIES

The following Legacies have been received in recent months:

1945			£	s.	d.
Oct.	17	Mr. H. Pentney	5	0	0
	18	Miss E. Andrew	100	0	0
	22	Miss G. Vail	50	0	0
Nov.	1	Mrs. S. J. Mitchell	54	0	0
	2	Mr. J. O. Butterfield	14	1	8
	9	Mrs. A. Leake	40	0	0
	13	Miss A. M. Hunter	212	4	4
	21	Miss J. M. Fenter (*Women*)	25	0	0
	24	Miss D. W. Amor	10	0	0
	26	Mr. A. Bradley	9	0	0
Dec.	6	Miss F. Coltman	100	0	0

Arrivals

1st October, Rev. S. R. Dawson, on War Service Short Leave.

19th November, Rev. and Mrs. A. B. Palmer, from Yalemba.

25th November, Dr. and Mrs. J. M. Clow, of Sianfu; Miss C. Manson, from Rangamati; Miss F. E. M. Pitman, from Dinajpur; Miss M. W. Shearer, from Udayagiri; and Rev. R. A. Barclay, from Serampore.

28th November, Rev. H. W. Spillett, from Colombo.

5th December, Rev. B. F. Price, on War Service Short Leave.

6th December, Rev. T. W. Allen, Miss E. Johnson, Rev. and Mrs. A. B. Light, Rev. and Mrs. W. P. Pailing, Rev. and Mrs. H. Payne, and Dr. and Mrs. R. J. Still, from Shanghai.

14th December, Mrs. R. H. P. Dart, Miss A. Jagger, Dr. and Mrs. J. L. Lewis, Rev. and Mrs. J. C. Newton, Miss A. M. Pearson, Miss E. Pentelow, Mrs. E. L. Phillips, Rev. F. W. Price, Miss E. A. Rossiter, Mrs. D. Smith, and Miss E. S. A. Wheal, from Shanghai.

Births

19th November, at Newport, Mon., to Rev. and Mrs. B. F. Price, of Sianfu, a son—Russell William.

30th November, at Bolobo, to Rev. and Mrs C. Gill, a son—Alan Paul Newman.

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Telephone: Welbeck 1482-4

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1792 — THE FIELD IS THE WORLD — 1946

MISSIONARY HERALD

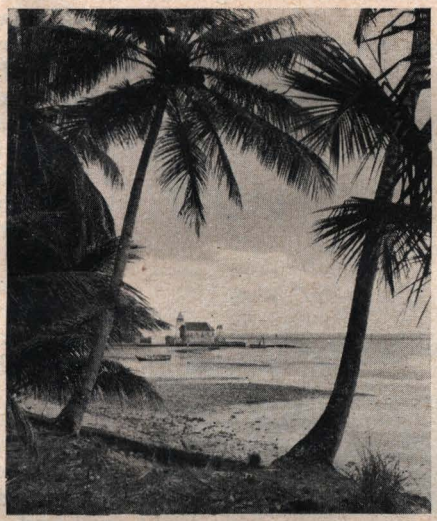
BAPTIST MISSIONARY SOCIETY

MARCH, 1946

VOLUME 128

PRICE TWOPENCE

FAITH AND FUNDS



A VIEW OF TRINIDAD, WEST INDIES

LITTLE is written in THE MISSIONARY HERALD about money. This is not because we hold it to be of minor worth. On the contrary, it is of fundamental importance, for without it few, if any, Christian organisations could continue. Our position, however, is that we put our trust in God and in His people, in the assurance that as they realise the essential purpose of the Society and are sensitive to the promptings of the Holy Spirit, their response will be adequate to the need.

The B.M.S. is a faith Society. Its Officers and General Committee, entrusted with the conduct of its affairs, say in effect before the beginning of each year : " The Society has so many missionaries who, we believe, have been chosen by God : and, in the purpose of God, this and that piece of work has been established. To maintain these workers and that work so much money will be needed in the coming year. We authorise the workers and the work to continue on that basis, and we look to God and His people to furnish the supplies."

FOR 154 years that basis has been justified. The money needed has been given. Sometimes its arrival has been delayed and income has lagged behind expenditure. But sooner or later the supply has come and the needs have been met. The flow of gifts has been fed by many instances of self-sacrifice and generosity. Economic conditions have undergone radical changes in the last quarter century. Large individual donations have almost ceased. But thousands of gifts, smaller in size but equal in quality, have taken their place and the work goes forward.

WE enter the closing month of another missionary year with assurance and expectation that the stream of contributions from churches and individuals will be once more adequate to the need ; and we face the greater future demands as we already see them, in that buoyant faith.

H. L. H.

THE SOCIETY'S FINANCIAL YEAR ENDS ON MARCH 31st

All monies should be gathered by then and sent to the Rev. J. B. Middlebrook, M.A., 93, Gloucester Place, London, W.1, for inclusion in this year's accounts.

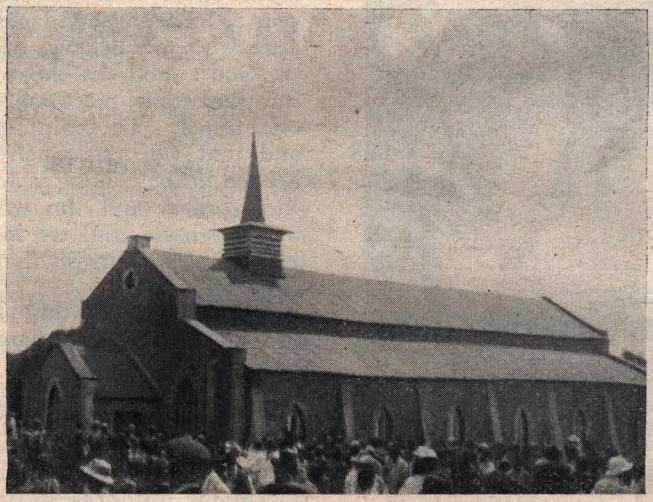
THANK-OFFERING AT KIBOKOLO

By W. D. GRENFELL

Congo Christians are expected to maintain their teacher-evangelists and some parts of the work. They make fresh efforts. Here is one striking example.

THE biggest thrill of my life was experienced recently at Kibokolo. Work in this area has never been easy, though throughout the years encouragements have come to those who toiled there. Who can forget the unique tale of the building of the church with the record of its 40,000 stones being carried 320,000 miles? Or the burning of the fetiches one memorable Sunday some years ago? On the other hand, our disappointments have been many.

A new urge has appeared in many young men to become teacher-evangelists. Some are from our own villages, others left us as boys to work in Belgian Congo, and now want to labour for Christ among their own folk. This means real sacrifice, for wages are high in Belgian Congo according to current standards. Parallel with this, church members are growingly conscious of the needs of neighbouring people still in heathen darkness.



KIBOKOLO CHURCH BUILDING

SOUTH of Kibokolo is a town called Damba with a district population of 72,000. At present we have only four teachers here, but village chiefs send repeated requests for more. These constant appeals moved the missionary staff to train some of these young men who were so eager to serve. Funds would allow us to take only ten into our newly-formed training school.

Calls for teacher-evangelists and applicants for training continued to increase, to the embarrassment of the missionaries and church members. After a conference it was decided to hold a *Matondo*—Thanksgiving—week-end to raise funds for the training school. The church meeting agreed that if the missionaries would admit ten more new men to the school, they would try and raise the money. We pay the annual Government tax for each student—about £1 sterling—and rations for him and his family—just under £2 a year. Students provide their own clothes, bedding, etc.

A letter outlining the need was sent to all village churches, and a day fixed when gifts could be brought in. The Kibokolo deacons divided the area into sections, and each man undertook to visit the churches in his section.

THE great week-end arrived. As the people of our large area are scattered, they were lodged in the villages near to Kibokolo. It is surprising how many people can crowd into a Congo hut!

Our meetings began on Saturday with a deacons' meeting after the usual morning prayers. A church meeting occupied the afternoon. But throughout the day we were receiving group gifts from deacons, villages, schools, workmen, teacher-evangelists and even the students.

Sunday's gatherings began with a baptismal service in the river when ten people were baptized. Next came the Big Meeting under the trees. The singing was hearty. The sermon was preached by a young teacher-evangelist who is in charge of a district with 18,580 people.

He gave us a great time, as he spoke of his people's need of the Gospel. "I cannot do it alone; you must send evangelists, men on fire for Christ, to help us." A Communion Service was held in the afternoon.

The peak was reached next morning. The church was crowded to hear the deacons report on their visits to the villages. It was a sustained testimony to the influence of the B.M.S. in towns, homes and hearts. The majority of the contributors were not Christians, yet all testified to their debt to the Mission. One man who could give no money, offered a table fork, which was accepted. I bought it and hope to use it on furlough to illustrate the readiness of the people to give.

Other gifts also were eloquent of sacrifice. The church secretary, for instance, gave two shillings, equal to a fortnight's wages. The total offering was 2,400 angolares, or £24 10s. sterling—a startling sum when it is remembered that 3,000 contributed and most could not give more than a portion of a penny.

Another encouragement came from our Zombo people working in Léopoldville, the Belgian capital. They had heard what we were doing, and appointed collectors, with the result that they raised 2,000 Belgian francs—£11 10s. Would we accept this? We did, most gratefully.

Zombos living in French Congo also sent about £2 15s. They, too, had heard with joy of our efforts to train more men to serve as evangelists, and they promised more.

Here is this stirring record of nearly £40 raised, to meet the cost of these additional students, by people who have so very little to give. What an example to us in this last month of another missionary year!

TSUN TE GIRLS' SCHOOL

A RETROSPECT

By CONSTANCE E. WADDINGTON, Sian, China

This is the first part of a story of persistent and progressive effort during thirty years to establish Christian education among girls in China. It is a rare example of triumph in adversity.

WHILE on furlough I have met many people, eager for recent news of China, asking questions stimulated by reading the many fine books now in circulation. To those who have been concentrating on the contribution of Dr. Timothy Richard to the Christian enterprise it is specially interesting to note any progress made in combating illiteracy and in the realm of evangelisation through Christian education. I had the privilege of meeting that great visionary opportunist on my first voyage out in 1915, when he joined our boat from a holiday in the Philippines.

After a term at the Peking Language School, where I was initiated further into the intricacies and fascination of Chinese writing and speech, I took the plunge into Shensi to prepare for work in the Tsun Te Girls' School in Sian, where for the past thirty years I have been increasingly aware of the value of Christian schools as an expression of the Gospel of Christ.

Through many vicissitudes this primary, secondary, boarding and day school has served as a constant witness to the grace and truth of Christ. It was re-opened after the establishment of the Republic in 1912, and when I first saw thirty or so girls with plaits down their backs and many with bound feet, some of them sent by their husbands or husbands-to-be, some in their late 'teens reading side by side with seven-year-olds, it was a very strange school-world to one fresh out from a modern school in England.

Early years of apprenticeship in Chinese language, ways and thoughts were full of difficulty and of interest. The attempts to introduce such activities as handwork, games and nature study into the "three R's" curriculum met with varying success, while the untrained teachers still clung to traditional methods and aims of repetition

and imitation. The women members of the staff were married, and their main care was naturally their home affairs. The old men who taught reading and writing often went to sleep at their desks while the girls droned and intoned their lessons in chorus. Examinations were taken seriously, however; "midnight oil" was consumed, and no one was awarded less than 80 per cent. marks, for what a loss of face that would be for teacher as well as for pupil!

IT was a great privilege to see the old order changing, and it is well to record that this transition from age-old ways to the ways of modern schoolgirls has been effected against a background of unrest and want and terror. First, we were under the War Lords with civil war and banditry. Many of our girls and teachers returned from holidays having spent days and nights hiding in the hills or fields from soldiery, and with stories of torture and heroism. Famine had to be faced and needs met, yet the school work went on. Modern methods were becoming known—the first little kindergarten was beginning to commend itself, and a request came from a Government Education Authority for help in beginning a Montessori School!

CHINESE SCHOOLBOYS

When the Anti-foreign movement was at its height, slogans and posters appeared with caricatures of Westerners with "high noses" and sticks in their hands. Textbooks appeared telling youth of the ill-deeds of our nation. But the schools carried on.

Communists put out their propaganda, and minds became more questioning and critical of doctrine. In 1926 in civil strife we were besieged from April until December. The school was disrupted by terrible conditions, although during that time a class of girls took their school-leaving certificate and many did good service among the refugees. The following year we began all over again and gradually gained acceptance for Government registration under Chinese headship. Since then we have gone ahead steadily, although we have been caught time and again in national upheavals. For instance, when General Chiang Kai-shek was captured in 1936, many students were involved, and schools were disbanded for a time, and missionaries were evacuated.

WHEN the Japanese invasion began in 1937 our circumstances were profoundly affected, not only by the political agitation into which schools were thrown, and the many activities in which the girls were called to share—first aid, letter writing for soldiers, parades, and mass demonstrations and processions—but by the constant bombing raids which continued to threaten our city. We had trenches dug, but the simplest way seemed to be for the girls to run out of the city into the fields (our school is in a suburb). But we were involved in two evacuations—the first of which sent our girls over the mountains in trucks to a farmstead owned by an old Buddhist lady. The second was to cramped school quarters on the neighbouring mission station at San Yuan. How glad all were when the threat diminished and they were allowed to come back to their own school.

Last year numbers had risen to four hundred, and the reputation of the school was high with local education authorities, and there were no restrictions on religious instruction and activities. High and low, rich and poor, girls from most of the provinces of China—keen to learn, quick to feel and ready to dare. What a soil for sowing the good seed!

A CHAPLAIN IN LUSHAI

By C. R. W. WELLER, C.F.

H. M. GOVERNMENT have given me a golden opportunity which I have not been slow to seize. Twenty-eight days' leave made possible one of my cherished ideals of seeing missionary work at first hand. The first part of my tour included the stations of Chittagong and Chandraghona, and then came the journey to the Lushai Hills.

A doctor friend and I had to take all our food and camp kit so that we might be as self-supporting as possible. The dilatory river trip took three days, and this was followed by another three days on a narrow track which wound its tortuous way through jungle and forest and over hills and mountains to a height of 4,000 feet. Mr. Carter came five miles to meet us, and, as we neared the top of our climb, two Lushai deacons of the Lungleh Church brought us tea and, with generous Lushai hospitality, invited us into a Christian home in which the beauty of spirit proved that the Lord dwelt there.

LUSHAIS SEEDING COTTON

WE lived and moved among these people for seven days. The base of operations for this work that covers 140 villages of the South Lushai Hills consists of boys' and girls' schools and hostels, hospital, printing press, offices, a delightful church and missionaries' houses. I was kept busy on the Sunday preaching twice to crowded congregations, and visiting one very efficient Sunday School, fully graded, with each department having its preparation class and no teachers being allowed to teach unless they had attended it. The school has about 200 charming scholars.

I visited several villages and had the privilege of meeting one of the first converts, and the first Lushai pastor, still radiant and active. That indicates how relatively young this Lushai Church is and what phenomenal progress has been made in less than sixty years. And so every moment of the all too brief time was filled with interest—talking, conferring, singing and playing games, while my doctor companion did good work in the hospital and relieved the pressure for Sister Oliver who is tackling a mammoth task single-handed on the European side.

MY doctor friend took his personal servant with him, a grand Christian lad from Kenya. The Lushais were charmed with this African brother in Christ. At the two services I conducted, he sang a hymn and chorus in his own language, and the people thought him as good as Paul Robeson! I taught them a chorus which was translated into their language and set to tonic-solfa. They picked this up with almost incredible quickness. The chorus was :

> " Find another, find another,
> Just as Andrew found his brother.
> I another, so would bring,
> To the feet of Christ my King."

The Lushais have been doing this and still are in a way which I covet for our Christians at home.

I SHALL always remember the times of prayer on the old tub coming down river when Lushai, African, Scot and English gathered at the Throne of Grace and sang hymns each in his own language. Each morning, too, in my bamboo Chittagong home, an Indian sweeper, an African and a British Army officer kneel at my bedside for prayers.

CARRYING ON AT TSHUMBIRI, CONGO

By I. MBIAMWELE LOUIS, Teacher-evangelist

HERE are extracts from a report by Mbiamwele Louis, the native teacher-evangelist at Tshumbiri, who in the absence of missionaries has had much responsibility in the care of the native church at Tshumbiri and district. He writes of itinerations which he has made during this year amongst the Bateke and Baboma tribes.

His first itineration was made with Mr. Richards, who travelled from Bolobo to meet him in the Bateke region, and of one village he says, "We went to Ngabenge, and there saw something which gave us great joy—the church members and enquirers in that village had built for themselves a church, a place where they could worship God. We can truly call them friends of Jesus because those people are workmen for a trader who cuts trees to make planks, and even though they had this hard work, they found time to build the church themselves. Even the women worked hard to carry water to mould the mud for the walls." After telling us of a Communion service where 152 members sat around the Lord's Table, he reminds us of some of the hazards of travel even in these days of motor transport. He says, "Our lorry died (broke down) in the forest, and we had to sleep there for the night. In the morning when the people of the neighbouring village heard of it, everyone came to carry our baggage back to the village, even women and children helped. The men pushed the lorry for about 5 kilometres back to the village." In every village they had a good welcome, and of a small village he says, "They gave us a great welcome just as if it were a big village." During this journey they had the joy of speaking to many who, after being separated from church fellowship, wished to return to their Lord.

REV. S. G. POUPARD

Trained in Spurgeon's College. Minister of Greenleaf Road Church, Walthamstow. Appointed to service in Trinidad, West Indies. Mrs. Poupard and their daughter hope to join him later.

The second itineration was made alone in the Baboma district, and it may be surprising to us to read, "In the village of Mbominzoli, I was pleased to see in the school five girls who were working hard to learn to read." To us five girls may not seem many, but he goes on to say, "In the land of the Baboma it is hard to get girls to come to school, because their mothers do not like it. They say that school is for boys and not for girls, because they—the girls—will forget the other work that they should do" (i.e. the gardens, and bread-making for the men).

After speaking of the encouragement he received in Mushie and Nioki, where he saw many enquirers and others who wished to return to the full membership of the Church, he again speaks of the difficulties of the Baboma region. He says, "From Nioki I went to Mbali, the town of the medal-chief; there we had a big meeting, but there were none who were enquiring after the way of God. The root of the trouble in the Baboma and the cause of the hindrances to the Gospel is that the women do not wish to learn of God. If only we could find a young man from England with his wife, who could work amongst these people, we would see a great change. Many of the women still are enslaved by the customs of long ago; they wear great brass rings on their necks and charms on their bodies. What a darkness! How much we need one who would spend himself for these people."

The story of the third itineration is much like that of the other two. "In some places joy, in others sorrow," but throughout one can see the great need and challenge of the districts which were visited, and so he finishes his report—"Thus you see that the Lord works with us always; there is much of gladness, much of sadness to write, but time will not permit, and so I say farewell to you, readers. I send my loving greetings to you all."

Missionaries from China

A GREAT welcome was accorded the party of missionaries returned from China after internment, at a Rally held in Bloomsbury Central Church, London, on January 15th, following a reception in which members of the General Committee mingled with the guests. The Rally was presided over by the Rev. Henry Cook, M.A., Chairman of the China Sub-Committee, and addresses were given by four missionaries—Revs. T. W. Allen and F. W. Price, Mrs. Donald Smith and Dr. R. J. Still.

Rev. P. H. Jones

THE death is announced of the Rev. Percy H. Jones, which took place at Bampton on January 11th. Mr. Jones was appointed to India in 1905 after training at Bristol College. Most of his missionary life was spent in devoted service in the Chittagong Hill Tracts until, after twenty-seven years, he was obliged to return home. From 1932 he laboured as minister at Bampton. He also gave valuable help as a deputation organiser, and his pen was used to further the interests of the work.

FROM THE EDITOR'S NOTE-BOOK

IN THE COMMITTEE ROOM

THE General Committee met in London on January 15th and 16th under the Chairmanship of Rev. W. R. Watkin, M.A.

The Treasurership. The recommendation of the General Purposes Committee, that the Rt. Hon. Ernest Brown, C.H., M.C., be nominated for election as Treasurer of the Society at the forthcoming Annual Members' Meeting, was heartily adopted. Gratitude was expressed to Mr. Seymour J. Price for his willingness to continue to serve as Treasurer until the close of the present financial year.

The Vice-Chairmanship. The Rev. E. A. Payne, M.A., B.D., B.Litt., was cordially nominated for election as Vice-Chairman of the Society for the coming financial year.

China Missionaries. The party of ex-interned missionaries was given an enthusiastic reception and the Chairman voiced the gratitude of the Committee for their safe return and expressed thanks to God for their deliverance.

Dr. John R. Mott. This most eminent world Christian leader was enthusiastically received as he rose to deliver a short speech, in which he stated grounds for Christian optimism, viz., the larger resources in the strength of the Ecumenical Church, the creation of a world organisation of churches, the rising tide, the prevailing atmosphere, increased opportunities of witness, greater difficulties, and a clearer understanding of our resources in Christ. Dr. Mott, who has been engaged in Christian leadership for over half a century, showed abundant signs of his unabated powers of body, mind and spirit.

MISS BUSHILL

The King of Denmark. A photostat copy of the Serampore Charter granted by the then King of Denmark in 1827, was handed to the Danish Ambassador, Count Reventlow, during the Ter-Jubilee Celebrations in 1942, as a tribute of respect and gratitude to the present King. Owing to the German occupation of Denmark it has only recently been possible for this to be presented to His Majesty. A gracious letter from the Ambassador which was read to the Committee voiced the grateful thanks and appreciation of the King.

From Congo. The completion of the transfer by the American Baptist Foreign Missionary Society of its extensive Ntondo station property to the B.M.S. was announced. Plans are proceeding for giving effect to several projects authorised through the Ter-Jubilee Fund. A marked improvement in the attitude of Belgian State authorities to Protestant Missions in Congo was announced.

India and Ceylon. Calcutta and Cuttack Mission Presses have had another successful year. The Rev. H. M. Angus, B.A., B.D., is expecting shortly to return to India to resume work there. A new church building for Tamil Christians in Colombo is to be the Celebrations project for Ceylon.

From China. News of Dr. William son's journeyings and engagements was received with pleasure. The urgent need for a Boys' Middle School in Sian was reported. Far-reaching proposals for the reorganisation of Christian Universities are under consideration.

Work among Chinese on Merseyside, in charge of Rev. and Mrs. H. A. Emmott, is facing difficulties and meeting with encouragement.

* * * *

Miss Marion F. Bushill

MISS BUSHILL, daughter of the Rev. and Mrs. P. N. Bushill, formerly B.M.S, missionaries in India, was trained at Halstead, Walthamstow Hall, Gipsy Hill Training College and Carey Hall. Member of Orpington Church, she has served in the Sunday School and Children's Club. She was a member of the H.P.U. She is appointed to India.

* * * *

Fire at Lukolela

"ONE recent Sunday afternoon a fire broke out in the village adjoining the station here. A foolish woman had been trying to burn a patch of grass when a strong wind was blowing, and from the grass the fire spread rapidly to palm trees and then to houses. The houses concerned were locked up as their owners had gone for a walk. We did what we could as firemen and, although the fire was prevented from spreading further, two houses and their entire contents were completely destroyed.

"Although the owners are heathen and never come near the Mission, we are helping them to rebuild. And talking of fires, the dry season is always a dangerous time in Congo. We have news that at the village of Lokongo fire broke out in the night and resulted in the complete destruction of seven houses, including those of our teacher-evangelist and *moniteur*, as well as our church building. Everything was lost, including all our school material. If only a consuming fire like this would spread throughout our district to destroy the sin and the evil that is so terribly powerful!"

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Dacca, ancient city of Bengal, with work among Hindus and Moslems, including the students' hostel, church and district witnessing, women and girls; *Narayanganj,* European work.

Second Week.—Barisal. Rural work among 60 churches with 3,000 members. Itinerating among villages, girls' school and the Bengal Baptist Union.

Third Week.—Chittagong and Hill Tracts, Eastern Bengal. A big area much understaffed. Work includes preaching, teaching, medical, including lepers and translation.

Fourth Week.—Jessore and *Khulna,* with Indian and European missionaries. Pray for church members, especially those suffering persecution. United Teacher Training College at

Berhampore, preparing Christian graduates for the teaching profession.

Fifth Week.—Bengal Baptist Union, its officers and leaders: its missionaries and laymen's union, that all may be fired with missionary zeal and fortitude.

* * * *

Udayagiri, Kond Hills, India

"WE are very busy just now examining candidates for baptism. There are about thirty to be baptized here on Sunday week, and some seventy more in different districts are hoping to be baptized in the next week or two. Some are from a completely new district. It is very remote and difficult of access, but an evangelist has been working there for the last few weeks at the request of these enquirers." DAISY M. WEBB

* * * *

A RECORD OF A GREAT EVENT

Ter-Jubilee Celebrations Commemoration Volume.

224 pp. Illustrated. Cloth. Illustrated paper jacket. 6s. (by post 6s. 4d.). Carey Press.

THIS is a book every lover of the Society will wish to possess. Those who were privileged to attend the meetings in London, Kettering and Leicester will be glad, through its pages, to live again the "high-lights" of the Celebrations, and those who were not so favoured will read with interest of each event and the messages delivered, and in doing so catch something of the thrill of those days. The book has to conform to war-time size and regulations, but when in later years children and grandchildren turn back to read how the Ter-Jubilee was celebrated, they will find a volume worthy of the effort and be surprised that under conditions such as those through which we have passed a fine series of meetings could be planned and carried through.

The Editor contributes a masterly summary of the events leading up to the Celebrations, and sketches the background against which all plans had to be made. It would have been easy to postpone or even abandon the Celebrations, but faith triumphed and a well-conceived programme was carried through without a hitch. Just as in the early days Carey's *Prayer Call* was the rallying point for the first effort, so now the record of the Celebrations opens with a reprint of Prof. Payne's article on the *Prayer Call*, and this seems to set the high tone which marked the Celebrations from the first. The sermons and addresses offer rich fare and, while emphasising the contribution which, under God, we as Baptists have been able to make, it is always set against the background of that Universal Church the beginnings of which we are able to see, if but dimly.

The book is well illustrated. Indeed, we have portraits of most of the missionary leaders of the day, as well as historic groups. Attractively bound, there is also a paper jacket with a reproduction of Andrew Fuller's snuff-box in which the first collection of £13 2s. 6d. was taken. Congratulatory messages received from other Societies and a list of contributions and subscriptions to the Ter-Jubilee Fund round off a most interesting volume. We hope the book will have a wide circulation and run into several editions. H. L. WATSON

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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous work amongst children, £1; Anonymous, £1; A. R. K., £5; H. A. L., Blaenavon, £1; Rhoddon Rhondda, £5; Anonymous, 8s.; Limbury Member, 10s.; A Friend, 12s.; God's Tenth, 15s.; L. E. Y., £5.

Women's Fund:—Friends in Scotland, £2 3s. 6d.; Anonymous, in memory of a dear friend, 2s. 6d.

B.T.L.A.:—A. E. H. (received in August, but not then acknowledged), £1.

Arrivals

26th December, Dr. and Mrs. A. J. B. Russell, from Ntondo, and Dr. and Mrs. J. Saxton, from San Salvador.
27th December, Rev. and Mrs. R. L. Morgan and Miss H. Walley, from Bhiwani.
2nd January, Dr. E. W. Price, from Pimu.
....January, Rev. F. S. Russell, from Sianfu.

Departures

28th December, Miss F. M. Watson, for San Yuan; Dr. Jean Benzie, for Bhiwani; and Miss E. Throup, for Palwal.
10th January, Rev. and Mrs. H. K. Freestone, for Upoto, and Miss W. E. Browne, for Bolobo.
11th January, Dr. and Mrs. S. G. Browne, for Yakusu.
12th January, Rev. and Mrs. W. W. Winfield, for Cuttack; Miss S. Staples, for Udayagiri; and Miss M. F. Bushill, for Bhiwani.

Deaths

20th December, at Westcliff-on-Sea, Miss J. A. Manger formerly of the China Mission.
11th January, at Bampton, Devonshire, Rev. P. H. Jones, formerly of Bengal.
12th January, at West Bridgford, Nottingham, Mrs. Arthur James, formerly of Kingston, Jamaica.

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

APRIL, 1946

VOLUME 128

PRICE TWOPENCE

THE CONTINUING CONFLICT

CONGO HANDYMAN AND HIS BOAT

THIS is the title of the new Popular Report now being prepared for presentation to the General Committee and the Annual Members' Meeting during the forthcoming Assembly, and for subsequent sale in the churches. It is a reminder that, while the second World War has ended, the greater conflict must continue until the reign of Christ is established in the hearts of men everywhere.

It is a call for thanksgiving to God that the Christian warfare for the souls of men has been maintained in all our fields throughout the recent struggle. The missionary force has been reduced of necessity, but the work has advanced as the result of faithful and consistent effort. Numbers have been added to the Church, the frontiers of the Kingdom have been extended, and the needed supplies have been forthcoming.

IT is a call to action. The visits of Dr. Williamson to all our fields are designed to enable us to measure the extent, needs and cost of the enterprise to which we are committed in this new day. Gaps in the missionary ranks need filling. Centres left through war conditions call for re-occupation. Open doors invite entry. Omissions in the complete presentation of the Gospel need to be made good.

New responsibilities imply calls for increased support. Costs of maintaining present work have soared to a degree far beyond anything experienced at home. New undertakings and new workers will swell expenditure to dimensions unknown before. The redemption of the souls of men has ever been costly, and to-day the prayers and gifts of Christ's followers are needed as never before.

NOTHING short of a denomination prepared to tread the way of sacrifice and self-denial for the sake of the Kingdom will meet the claims and calls of the times in which we are placed.

H. L. H.

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THE CURTAIN IS LIFTED

NEWS FROM "OCCUPIED" CHINA

AFTER an almost unbroken silence of more than four years, first-hand information has been received about conditions in Shansi and Shantung and the witness of our Chinese friends there. Dr. Williamson was able to spend a week in Tsinanfu, capital of Shantung. The Revs. F. S. Drake and E. L. Phillips also entered Shantung ; and the Revs. R. H. P. Dart and E. Sutton Smith reached Taiyuanfu, capital of Shansi. We give extracts from their letters.

Adventures on the Way

Mr. Dart writes :—

"WE have been here exactly one month. We had an exciting trip inland from Peiping to Taiyuan. It took five days to cover the 200 miles. The railway lines were blown up just behind and in front of us, but fortunately not when we were on the spot. On the third day out, I turned back from the station door, saying we would not travel that day. That very train was blown up with many killed and injured. On the next day when we did travel, we had a most exciting time shortly before midnight when the train stalled in a very long tunnel. It failed to make the gradient which was very steep. After a while it began reversing, got out of control and rushed back at an alarming speed. We could not show a light for fear of the Communists, and we thought our end had come in the tunnel. Fortunately, a mile or so lower down, the train was brought to a standstill. The next day also had its incidents, a coach being derailed and the train being nearly capsized. We were glad to alight safe and sound.

The Church Carried On

"I WAS agreeably surprised to find on my return that over half of the members in church were strangers to me. And what is more, they were younger men and women of thirty years and under. During the past three or four years many young men and women have entered the church, and are now most enthusiastic supporters. In fact, we have two branches of the church here ; the smaller and older one, whose members I know, and this larger and younger one, which I am just getting to know. The younger element in the church is perhaps a little more emotional than the older, but it is full of life and vigour. This was very evident at the weekly prayer meeting and the fellowship meeting which is held on Sunday nights. About forty or fifty young people meet at this latter

TAIYUANFU ORPHANAGE: SOME OF ITS CHILDREN

TSINANFU : INSTITUTE AND MUSEUM

meeting to share spiritual experiences, and mutually encourage one another in the Christian life. On Sundays the church has a 6 a.m. prayer meeting, too, at which not a few attend. The Sisterhood on Tuesdays, they tell me, is better attended than ever, and a weekly Bible reading on Wednesday also is most helpful. It is amazing how this church has struggled on amid many, many difficulties during the past seven years. It is the strongest Protestant church in the town.

The Matron of the Orphanage

"THE chief leader during this period has been our hostess, a Mrs. Hsu, who is also the matron of this orphanage. She is a great Christian character, and this orphanage is a younger and much smaller edition of Müller's Orphanage. Undoubtedly, the church owes her a great debt of gratitude, as she made it possible for its members to meet in a small room here, and herself conducted the services for the first year or so, when the men were still afraid to come out and go to church. The church is still meeting in a room here; it will seat fifty normally, but we push in eighty or ninety. Then outside in a yard sit another thirty or forty on benches. That sounds easy to you at home, but when you realise the temperature is zero and under, well, you need some enthusiasm to keep you warmed up out in that yard. Hence, I am pressing for the early return of a large hall which was our former old chapel.

What Our Property is Like

"WE found the whole of our property occupied by various Government departments or business firms. The former are in the two hospitals, two schools and about six residences. The women's hospital and boys' school are being used as the municipal hospital for about 500 patients. Our first step was to organise a committee of our church members for the purpose of reclaiming our property. It will take months for us to get possession.

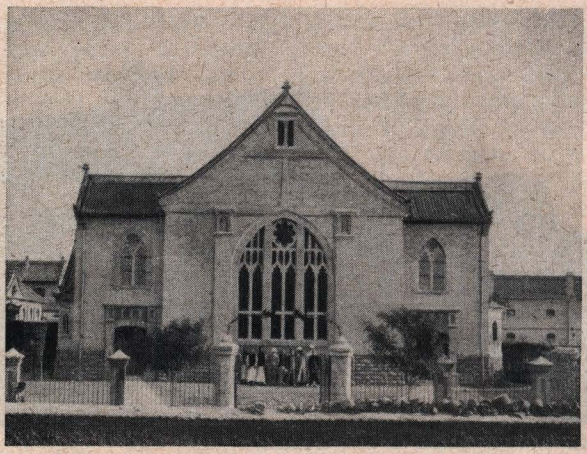
"The men's hospital is in decent order. For a year it was used as a Japanese Government Office and for the last three years as a Medical School. The most serious aspect is the loss of the western part of the compound which contained the nurses' living rooms, kitchens, servants' quarters, laundry and other buildings. These were demolished by the Japanese to make a street widening. All equipment was taken away. In the women's hospital, instead of losing buildings, we have gained about ten new ones of a sort. Both hospitals now have running water and a good telephone system. There is nothing much else good in the situation.

"There is no shadow of doubt concerning the need of a men's hospital in Taiyuan. I have received requests on all hands for the re-opening of the hospitals. Several of the ex-nurses are still in the city, as are our former doctors—Dr. Ma and Dr. Han. When the time comes I am sure we could find the nucleus of a staff to restart."

The Joy of Return

Mr. Sutton Smith writes :—

"IT is certainly a delight to be back at work again in North China. This is what I have longed and prayed for during the years in prison, and it is an even greater joy to see the flourishing state of this Taiyuan church."



TSINANFU CHURCH

The Situation in Tsinanfu

Mr. Phillips says :—

"SINCE our arrival here our days have been pleasantly filled with meeting Government officials, Cheeloo (Shantung Christian University) former staff and *alumni*, and church friends. We have both been much moved by the sincerity and warmth of the welcome afforded us. Cheeloo's name is held in high esteem in all quarters.

"The whole of the property here is occupied as a Japanese Military Hospital. There are still 1,200 wounded and sick soldiers and a few hundred protecting troops around. The fabric generally is in good condition. There are many problems in connection with the taking over of the property to be solved. The demand and need for the re-opening of classes in the spring is great." Mr. Phillips also says that arrangements were in hand for taking over the famous Museum in Tsinan.

Dr. Williamson

THE Foreign Secretary was foiled in his hopes of getting into Shansi through bad travel conditions and general unsettlement. His visit to Tsinan has been mentioned already. He says that he was able to see a great number of Shansi and Shantung people, many of them being leaders in "Free" China and in the "Occupied" provinces. "So I have renewed fellowship with them. But I should like to have seen more of our own folk who remained in the 'Occupied' zone and shared experiences with them personally."

During his fortnight's stay in Shanghai, Dr. Williamson attended the National Christian Council Executive Meetings from January 26th to 29th, and had consultations with leaders of the Christian Literature Society, the Church of Christ in China (especially the plan for the re-opening of the Cheeloo School of Theology) and the financial affairs of the Associated Mission Treasurers' office. He left for India by air at the end of the month.

News from Tsingchowfu, Shantung

MRS. DONALD SMITH, home after internment, has heard from Mrs. Fan (formerly Miss Grace Young) of Tsingchowfu, that visits to the churches in the city and neighbourhood are proving very worthwhile. The Christians have remained faithful and loyal, and the prospects are bright.

* * * *

Christmas in Sian, China

"WE had a happy Christmas with many varied experiences. The church, schools, Y.M.C.A., Y.W.C.A., Women's International Club all had celebrations of one kind or another. The women of our three churches united in a Christmas service at which there was special music, an address, and a Christmas play presented by the girls of Tsun Te school. This was the most reverent and worshipful of all the services and meetings.

"Miss Sun led the service in a fine and dignified manner. Church women members acted as hostesses and stewards, and all felt that the occasion had proved of value in presenting the Christmas message in a new way to some who had heard it many times before, and for the first time to others who had been brought along by Christians. It was the first time the city church had been filled by women, and we hope it won't be the last."

EILEEN WHEATLEY

EASTER IN DINAJPUR

By EDITH M. RUGG

Dinajpur is a crowded area in north Bengal where the B.M.S. began work in 1794. Miss Rugg was transferred here in 1930.

EASTER is very much of a festival here in Dinajpur. From the beginning of Lent we worked towards the celebration of the great event. The talks at prayers each day, and the Sunday School lessons, were chosen to enable us to travel with our Lord Jesus along the road to Jerusalem. On Ash Wednesday, with a short service of dedication, we hung in the Hostel Chapel a bag to receive our gifts of love and self-denial throughout the six weeks of Lent. For many girls money is very hard come by, especially in these days, but the desire to share in giving is very strong, and so opportunities for earning by doing jobs of needlework or gardening were eagerly welcomed.

SCHOOLGIRLS IN INDIA

Holy Week began on Palm Sunday with a procession round the compound singing songs of hosanna to Jesus. Boys and girls had been out the previous day collecting branches of date palms—did you know it was from the date palm that the disciples cut their branches?—and they returned with a supply for everyone. Girls, boys and grown-ups entered the church with the Indian minister leading. It was indeed a day of glad festival.

The three following evenings we assembled in the church and I told the story of the corresponding day's events, showing how Jesus drew nearer and nearer to His great goal, and walking with Him, as it were, the way that would lead at last to the "green hill far away, outside a city wall." On Thursday, at 8 p.m., we assembled to live again in the events of that "night in which He was betrayed." The service was conducted by an Indian who gave a short talk, and then came the Lord's Supper, instituted on that very night and held now in remembrance of Him. Then we went out into the moonlight very quietly, thinking that though we were going to our homes, our Lord Jesus went out in the moonlight to the agony of Gethsemane and to betrayal, arrest and denial.

THEN came Good Friday. A short service was held in the girls' chapel at 9 a.m. when we thought of Jesus nailed to the Cross. From 2 to 3.20 p.m. there was a service in the church when an address told us how the Lord of Glory emptied Himself and became "obedient unto death" that "we through His poverty might be rich." On Saturday we considered how relieved His enemies were that at last, and without a tumult, Jesus was dead: how sad and forlorn the women and the disciples were; how far-sighted and cautious the priests were in seeking to prevent any rumour getting round that He had risen; and how the tomb was sealed and guarded. To typify the bleakness and ugliness of a world in which Jesus was dead, our chapel was denuded of all decorations—pictures, table-covers, curtains, flowers.

On Saturday afternoon, however, the girls and boys went again to the jungle to collect a wealth of branches and flowers, and the evening was spent in decorating the chapel and hostels. Next morning, very early, "while it was yet dark," the girls began to sing the good news to us, especially "Jesus Christ is risen to-day, Alleluia!" Somehow it felt as if it had all come true again. At sunrise we held a service of praise in the garden here when we heard again the glorious good news that Jesus is alive

for evermore, and that, because He lives, we shall live also.

Then came the happy ceremony of opening the self-denial bag in the hostel chapel, which looked like a bower of branches and flowers. The two tiniest girls walked up the centre bearing the bag on a brass plate. We offered our Lenten offerings to the Risen Christ, the bag was opened and the contents counted. Twenty rupees all but one anna—in English money, thirty shillings all but a penny. We had previously decided that we would send the money this year to some Chinese children about whom we had heard, arising out of the story of "Seventh Precious" which was told in *Wonderlands*. The last anna was contributed and the full sum despatched with great joy.

A SURGEON IN CHINA

By W. S. FLOWERS

Lady Louis Mountbatten's Foreword

AS one who has the privilege of knowing Dr. Flowers personally and who has seen something of his fine work in China, it gives me great pleasure to write this Foreword.

In this book we have an inspiring tale of courage, perseverance and incredible achievement, but it is written so modestly that the writer's own qualities of leadership and true devotion might perhaps not be fully appreciated. Someone with less personality, vision and indomitable spirit might often have despaired at the size and apparent hopelessness of the task confronting him, at the scale of suffering existing throughout China and the pathetic lack of anything even approaching the essentials necessary to deal with it. Throughout it was a tale of appalling shortages and insurmountable problems; but yet the practical as well as the psychological benefit which Dr. Flowers and his fine colleagues, men and women, brought to the stricken people of China may never be fully realised. I myself was very conscious of it even during the short time I spent there last year.

China is the member of the United Nations who fought longer than any other against the forces of terror and aggression. Her people suffered untold hardships and miseries, but in spite of everything the Chinese remained unbeaten and their spirit unbroken; a heroic Nation who have inspired the whole world.

I am proud to think that it was under my husband's Supreme Command that the Japanese were driven out of Northern Burma through the magnificent efforts of Chinese troops fighting side by side with the British and American ones. No words can be too high in praise of the outstanding courage of the Chinese soldier. In my husband's own words:—

"He is a gallant, tough fighting man and a worthy son of China, whose people have gained the admiration of the world for their eight years of brave and stubborn resistance."

I myself have seen Chinese wounded and sick, both soldiers and civilians, in the many hospital units I visited and was astounded at their bravery and spirit, in spite of untold suffering and hardship.

It was to these people—to the sick, the wounded, the destitute and the homeless that Dr. Flowers and his fellow workers brought not only immense practical help, but sympathy and hope for the future. It is among them that they are still working at this moment.

Now, more than ever, do we want to show gratitude and admiration for the gallant people of China by deeds, rather than by words. The fine contribution of Dr. Flowers, his colleagues and all those striving to alleviate suffering and hardship in China should be an inspiration to all. EDWINA MOUNTBATTEN

One Shilling net (by post 1s. 2d.). Carey Press.

CHINESE COMBAT COMMAND WITH LADY LOUIS MOUNTBATTEN (*Right*) AND DR. FLOWERS (*Left*)

An Appeal from Congo

"REMEMBER especially in your prayers our African Christian leaders. Upon them lies the hope of the African Church for the future. At the moment it is impossible to visit the many villages in our area, but even if we had a full staff we could only go to the outlying villages once or twice a year.

The arrangements for prayers each morning and the Sunday services in our villages are left to the deacons on the spot. If they are sincere and conscientious in their work, they have an unparalleled opportunity to spread the Gospel in their villages. If they fail, the work of God must suffer. So pray for them."

RECRUITS FOR OVERSEAS

MR. KINGSTON

MRS. KINGSTON

MRS COLLINS

MR. COLLINS

NORMAN RALPH KINGSTON, B.A., B.D., member of Adnitt Road Church, Northampton. Has had five years' business experience. Trained at Bristol and Regent's Park Colleges, served in Sunday School and as student pastor at Wolvey, near Hinckley. Arrived in Belgian Congo.

* * * *

HILDA MAUD KINGSTON (*née* Smith). Member of Adnitt Road Church, Northampton. Served in Sunday School and was member of the H.P.U. Member of the W.A.A.F.

EDWARD GEORGE COLLINS, B.D., member of Manvers Street Church, Bath. Business experience was followed by training in Spurgeon's and Selly Oak Colleges. Has served as Sunday School teacher, lay preacher and in Scout Movement. Appointed to China.

* * * *

MARGARET COLLINS (*née* Wigner). Member of Epsom Methodist Church. Holds certificates of National Froebel Foundation, Board of Education, Nursery School Diploma. Taught in Sunday School and received training at Carey Hall.

United Missionary Girls' High School, India

THE United Missionary Girls' High School which has been evacuated from Calcutta to Berhampore, Bengal, during the war, has maintained its service under serious and continuous handicaps. Miss Stillwell, the principal, writes of a special Sunday last year, when girls who had been prepared for church membership were received into Berhampore Church.

"One of the gains of evacuation has been that for four years in succession we have had a united service of this kind. In Calcutta our differences are accentuated, as each church community has its separate service of baptism or confirmation or reception of members. In Berhampore, the fact that we belong to one body though with different forms is emphasised, and we are all the gainers. As in previous years, the Training College students co-operated by decorating the church and leading the singing.

"For the first time in my experience there was no Anglican girl to be confirmed, so we missed the co-operation of Bishop Tarafdar. There were girls from the Baptist, Methodist and London Mission churches, and the Methodist Church of Southern Asia. The reception of all these at one service made a fitting conclusion to the course of preparation they had had together."

* * * *

Evangelism in Ceylon

"FRIENDS will remember our evangelistic tour in 1944, when workers—ministers, teachers and others—engaged themselves in preaching the Gospel in different parts of the island, covering a distance of over 1,000 miles. The experiences then were so happy and blessed that there was a general feeling that we should repeat it in 1945.

"From November 12th to 19th, seven parties toured the different districts, and another party went to the north-west province from December 3rd onwards. One party went as far away as Hambantota, and another covered the regions infested with wild elephants in Anuradhapura-Polonnarawa area. Two parties toured the country on either side of the Kelani. The women evangelists toured the area pioneered by Ebenezer Daniel over a hundred years ago, and stayed in residences then occupied by him.

"Several day-school teachers happily engaged themselves in this task. Open-air meetings were well patronised. Lectures, too, were well attended. Everywhere there was manifestly an eagerness to receive the Word. Intelligent enquiries were made, and Gospel portions were readily purchased and read with keen interest. There was hardly any opposition worth mentioning. On the other hand, there were signs which gave our missioners joy and encouragement in service."

W. M. P. JAYATUNGA, Chairman,
Ceylon Baptist Council

* * * *

Evangelists' Retreat in Shensi

A THREE-DAYS' Retreat was held in January for pastors and evangelists in preparation for the spring evangelistic campaign.

* * * *

Broadcasting the Gospel

"A CHRISTIAN broadcast (in Sian) proved so acceptable that the church has been asked to give two religious broadcasts each week, one a musical programme and the other a religious talk. The opportunities for the work continue to be as good as ever. Pray for us that we may not be so taken up with the problems of how to maintain the work that we miss the tremendous spiritual opportunities that now surround us." A. KEITH BRYAN

HAVE you included a Missionary Garden Party among your summer plans? The B.M.S. Home Department will be pleased to offer advice.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Information supplied in this number will give reality to prayer for *Taiyuanfu*, where witness and service has been maintained by Chinese Christians throughout the Japanese occupation.

Second Week.—Sinchow and *Taichow*, in Shansi, have their churches and evangelistic work. We may pray for those who undertake the renewing of relationships with the Christian leaders and who seek to open up the work again.

Third Week.—Sian, capital of Shensi. We remember missionaries who have experienced evacuation and frequent aerial bombardment, the devoted Chinese Church and the varied witness in the midst of unparalleled opportunities.

Fourth Week.—Work in other centres in *Shensi* calls for thanksgiving for the fidelity and fervour of the Christians, and for blessing on their evangelistic campaign.

Unfolding Drama in South-East Asia. BASIL MATHEWS. 2s. 6d. (by post 2s. 8d.) Carey Press.

A NEW book by Basil Mathews will be eagerly read by those who remember *The Clash of Colour* and a score of other publications which have played a unique part in making the World Church a living reality to the untravelled Christian. Here attention is concentrated on the fascinating and colourful area which links India with Australia and the Pacific, an area which is clearly to play an increasingly significant, perhaps disturbing part, in world affairs and where the success or failure of Christian witness will have a most important bearing on events. Most of us know little or nothing about the Christians of Burma, Thailand, Indo-China, Malaya, Sumatra, Java, Borneo, the Philippines, New Guinea and of the islands eastwards to Fiji. Yet B.M.S. missionaries were pioneers in Burma and in the East Indies, and to-day Baptists are one of the strongest communities in Burma though their links are with America rather than Britain. It is well we should be reminded that "in Sumatra and little Nias alone we find more Protestant Christians than in China and Japan combined." This and many other unexpected pieces of information are skilfully conveyed in Mr. Mathews' pages. He is still master of a vivid and picturesque style and he challenges his readers as well as holds their attention. We hope that this book will be widely used in Summer Schools and Discussion Groups. Its timely as well as attractive appearance also makes it one which can usefully be given or lent to those on the fringe of the Christian enterprise.

ERNEST A. PAYNE

Three New Plays

A Chinese Feast of Lanterns: Ruth de Villiers, for two little girls, three adults and others, 2d. (by post 3d.). *Chief of Chiefs:* Lilian E. Cox, for juniors with two older people, set in Africa, 4d. (by post 5d); and *Smoking Flax:* Mona Macmillan, for fourteen characters, set in Burma, 9d. (by post 10d.). Carey Press, 95, Gloucester Place, London, W.1.

* * * *

They're Coming Home

A NUMBER of our churches have adopted the happy idea of presenting a book to each of their members on returning from War Service. Some are using the Baptist Church Hymnal, or books of a missionary or devotional character. Large numbers of such books are being supplied for this purpose by the Carey Press, which will be pleased to offer suggestions.

CAREY PRESS

THE COMMEMORATION VOLUME OF THE TER-JUBILEE CELEBRATIONS. 224 pages. Cloth, **6s.** net. Postage 5d.

A SURGEON IN CHINA: Front Line Experiences. By W. S. Flowers, M.B. **1s.** net. Postage 2d.

SIR ALFRED PEARCE GOULD: A Pen Portrait. By C. T. Le Quesne, K.C. **1s.** net. Postage 1d.

FREEDOM IN JAMAICA. Revised and Re-set. By Ernest A. Payne. **5s.** net. Postage 3d.

MY THANK YOU BOOK: Prayers for the Little Child. By A. A. Wilson, M.A. With 23 illustrations. Cloth, **2s. 6d.** net. Paper Covers, **1s. 6d.** net. Postage 2d.

95, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, 10s.; Anonymous, £1; Gloves, 5s.; S. E. C., Children in China, £1.

Medical Fund:—Inasmuch, 10s.

China Relief:—Primrose, £1.

LEGACIES

The following Legacies have been received in recent months:

			£	s.	d.
Dec.	14	Miss A. M. Ayling (*Medical*)	50	0	0
	16	Mr. J. Rees (*Translation*)	20	0	0
	20	Mrs. M. Wells	100	0	0
	21	Miss J. Knight	267	8	0
	27	Miss S. S. Spear	8	0	0
	31	Miss M. A. Beek	79	17	0
Jan.	18	Miss F. J. McLean (*Medical*)	10	0	0
	19	Miss E. Atkinson (*Medical*)	10	0	0
	25	Mrs. A. E. Armitage	143	7	0
Feb.	8	Mrs. E. M. Furlong	20	3	6
	17	Miss M. E. Long	237	11	11

Departures

26th January, Rev. S. G. Poupard for Trinidad.

12th February, Mrs. E. G. Collins, for Shensi.

14th February, Rev. A. L. Suter and Rev. E. G. Collins, for Shensi.

15th February, Rev. and Mrs. R. C. Salmon, for Kinshasa; and Miss L. W. Jenks, for Wathen.

18th February, Rev. J. Jardine, for Baraut; Dr. J. W. Bottoms, for Chandraghona; and Rev. R. V. Emery, for Rangamati.

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

MAY, 1946

VOLUME 128

PRICE TWOPENCE

A REVEILLE BUDGET

INDIA: PATNA GIRLS' SCHOOL

THE bugle for reveille comes every morning. It sounds a call for daily duty. Neither the time of the year nor the state of the weather ever affects it. Infantry and gunners, airmen and commandos hear its rousing challenge in the freshness of every morning, greeting its notes reluctantly or eagerly. There is nothing about it of the trumpet that sounds the advance or that sends a Light Brigade upon a famous charge.

Our budget for 1946-7, despite its high total of £208,500, is a Reveille Budget. Its items include none of Dr. Williamson's Congo recommendations except the taking over from the American Baptists of the work at Ntondo. It includes also an expansion of B.M.S. responsibilities in the West Indies. Apart from these two elements of advance, however, the Budget can be said to be a call to ordinary duties and daily tasks. Owing to the rising costs of living in all our fields, " dearness " allowances must needs be continued to both our own fellow countrymen and to their local colleagues. Passages also are very expensive, and traffic to and from the fields is increasing in volume.

But it is chiefly the final spending of the generous war-gift from America that has caused this larger appeal in 1946-7. In the last four years, £50,000 of American money has gone to the balancing of our budgets, but the burden has now to be taken squarely upon our own shoulders. In order, therefore, to pay for the work that the Society has been carrying during the war, and without adding to its range and scope, there must be a substantial addition even to the splendid giving of the war years.

THE call is a Reveille Call. Its challenge comes to us in the words of the apostle, and it comes daily : " It is high time to awake out of sleep." It is not a " death and glory " call, a sudden destroying assault on the enemy's guns. Rather is it a call to bring into play our total resources in every individual church.

J. B. M.

NOW PRINTING

THE CONTINUING CONFLICT

A record of the year's work in all our fields and at home. With seven full-page illustrations. An inspiring story that should be read by every church member

One Shilling (by post 1s. 2d.)

MORE NEWS FROM CHINA

By ERIC SUTTON SMITH, Taiyuan, Shansi

WE left Peking nearly three weeks ago, were five days on the way, and have been here since then. The journey was extremely interesting. We had with us a youth from Tatung in North Shansi. He had previously accompanied a Norwegian missionary widow with seven small children all the way from Tatung through Taiyuan and on to Peking. As the lad was only too glad to have his fare paid back home, he said he would come with us. He was a perfect treasure. He would stride up to the station barriers and shout to the ticket collectors, " These two Englishmen are travelling up to Taiyuan on official business with the Provincial Governor (which was more or less true). Kindly give them passage." Whereupon the collectors melted away and a humbled station master would crawl out of his hole apologising profusely, and find us the most comfortable seats on the train. This was a real help to us, for the trains were crammed tight with people. In the coaches there was not even standing room, much less seats. Once you got inside you couldn't possibly get out. People were sitting on the steps of the coaches, packed together on the roof, and all over the locomotive.

A Hazardous Journey

THE first day we got as far as Paoting-fu. We stayed there the night at the Chinese Y.M.C.A. Next day we came out of the city and found the train impossibly packed. However, our little ray of sunshine routed out the military police, who prodded the station master, who in turn bowed us into an empty postal van, where we were very comfortable. This day was quite the worst ; we were passing through a very strong communist zone. Frequently where the line had been blown up we crawled over a hastily improvised track, and the line in places was strewn with derailed cars. We reached a place called Ting-hsien at nightfall. Beyond that was a bridge a mile long which had been blown up some weeks ago and had been out of use since then. We heard, however, that the repairs had just been completed three hours previously, and we were to be the first train to cross it. The moon was up and when we reached the bridge we started to cross the creaking girders inch by inch. Sometimes the driver would pull up with a sickening jerk. It was very eerie indeed creeping over those girders in the moonlight with the black swirling water eighty feet below. I thought it would never end. We were all glad when it did, and were most relieved to see the Japanese soldier on sentry duty at the other side. They were still being used to guard the line (oh, what a world is this !). But the annoying thing was, just as we were reaching our destination, Shih-chia-chuang, the train stopped, and one solitary soldier went the whole length of the train examining the credentials of the passengers in the pitch dark. He took two hours to do it, and then we ran into Shih.

Next day was the last, and we wound our way through the higher valleys to Taiyuan. In the middle of the afternoon the back coach was derailed on the edge of an embanked gorge, but fortunately not enough to pull the rest of the train with it. We left it behind and went on without anything untoward happening. I spent my time chatting with the lad who was surprisingly widely read for a Chinese boy of his limited education.

Journey's End

WE got into Taiyuan at seven at night. We had no difficulty in getting through the city gates and reached the orphanage here shortly afterwards. Nurse Chang was delighted to see us, and prepared a little room in one of the courtyards. She has been looking after her fifty odd orphans all these years without any income or resources, always believing that if God meant her to look after these children, there would somehow be enough, and there always had been, though she frequently wondered where to-morrow's was coming from. There is a preparatory school here in the orphanage, but the older children she sends out to secondary schools, and she says she has always managed to find their fees from somewhere. Then

TAIYUAN: MARTYR MEMORIAL CHURCH

she finds good jobs for them with reliable people all over north China, from which they write to her frequently and still call her mother. She keeps a distant eye on them all without actually controlling them. The children appear to be very well behaved and extremely happy. Most of them become Christians; you can hardly help it living in a place like this. The curious thing is that the only thing the children object to here is the name. They say that this is a home and not a charity institution, in which Nurse Chang agrees, and the three of us are trying to find a good name from either the classics or the Bible. But it all speaks very highly of her management of the place that they should all consider it a home. We find it a great delight living with her, and she finds it refreshing to have us with her. We live Chinese, with very good Shansi food three times a day.

The church we find in a most flourishing condition. It seems to have grown stronger in adversity. At the same time it has nowhere to meet. The hall here in the orphanage is far too small and the people stand patiently shivering out in the courtyard, which is too much to ask of even the most enthusiastic. The Japanese, of course, commandeered all our buildings, churches, hospitals and schools, and after the peace the Chinese provincial government took them. They are now feeling rather conscience-stricken about it, and are trying to placate us with official dinners where very badly-cooked Chinese food is elegantly served up. They offered us accommodation in the one and only up-to-date hotel in the city, and when we turned that down offered us free hot baths whenever we liked.

We have met the Governor Yen-hsi-shan who years ago was rightly called the model governor. We have come across also one fine intelligent man who is an old friend of the mission, has helped us a great deal in the past, and is still most sympathetic and helpful.

News from Tsingchowfu

A LETTER from Dr. I. H. Ching, of the Kwang Teh Hospital, Tsingchowfu, says: "Our church and hospital work is continuing as usual. All friends are well. We thank God for keeping us during the Great War."

Since Dr. Ching wrote we have learnt that Communists have occupied Tsingchowfu and have accused him of being a collaborator. His grateful townsfolk have defended him, and he has had contacts with Mr. Drake and Dr. Flowers. The situation is, however, very precarious.

Elsewhere in Shantung

"THE country districts have suffered badly. At Chowtsun, the Foster hospital was occupied but not ill-used by Japanese troops. When the guerrillas came into possession they seem to have allowed looting, for the hospital, always so beautifully kept by Miss Wheal, has been stripped of doors and windows and parts of the flooring. At Peichen, where the high school was going strong with 600 boys last year, the guerrillas also broke in and looted."

THE CHURCH IN "OCCUPIED" CHINA

By HENRY PAYNE, Shantung

HAS the Church in China been able to stand up to the stress of a long and cruel invasion? The invading armies of Japan wiped out hundreds of China's cultural institutions. What of our city churches and the small scattered communities of believers?

While we must wait for the full story from those who have been privileged to return first to North China to investigate on the spot, we can say that the Japanese, though trying to make the Christian Church a tool in their hands, have by no means succeeded.

The Church Oppressed

IF Japan had won the war, as she surely expected to do, she would have compelled the Chinese Church to become subservient to her will. Before we left the interior, a large number of Japanese pastors who were really in the employ of the Japanese military had arrived in North China, and were busy getting control of the Chinese Church. These pastors held large classes for "spiritual training" with the expressed aim of inspiring the leaders of the churches with the spirit of "Greater East Asia." Classes attended by over a thousand church leaders had been held in Peking and Tsinan. Japanese generals addressed these and, judging by the records which we still possess, the burden of their remarks was to inform the Chinese that they must from that time onward sever all connection with America and Britain. They said that the missionaries of these two countries were not friends, but foes of the Chinese Church.

These generals further affirmed that Anglo-American Powers had utilised the services of the missionaries to promote and protect their imperialistic aggression in East Asia by hypnotising the local population with the Christian Gospel. They forgot to say that the fifty Japanese pastors who had suddenly appeared on the scene were doing the very things of which they falsely accused the missionaries from America and Britain. They did not, however, forget to tell the Chinese that if they disobeyed their new masters they would be severely punished.

NORTH CHINA SCENERY

The Church Endures

BUT our Shantung Baptist leaders held their annual meetings in secret and resolved to carry on the church and pastoral work as usual. The pastors volunteered to shepherd their flocks regardless of the fact that there was no prospect of receiving any funds from the impoverished churches or from the pastoral aid fund. At least two of our pastors have lost all their earthly possessions in the burning of their home villages by the Japanese.

Pastor Chang has kept the school at Peichen open and has developed it up to junior middle school standard. The numbers of students have risen from 150 to 450, and the expenses of running the school, including all teachers' salaries, have been met by contributions in grain. No funds were available, and the teachers have given their services in return for their own food which has been of the plainest kind.

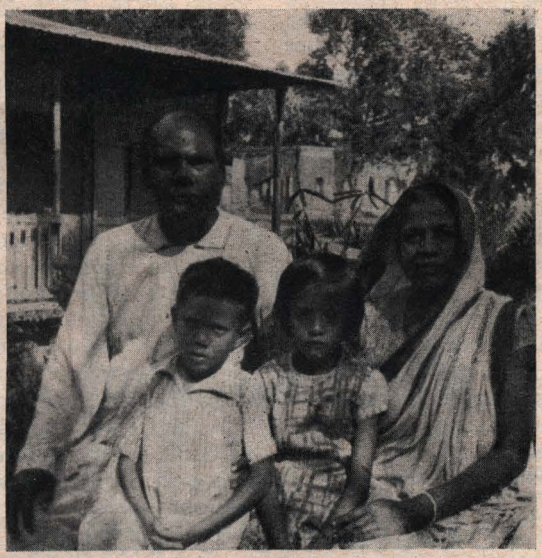
Other stories of endurance and fidelity will come later, but already it can be asserted that our Church in Shantung still lives. It has not been wiped out by the foe, nor has it surrendered its liberty and become a mere "Shinto" institution.

A LEAVE IN CALCUTTA

By ERIC WEBBER

Mr. Webber, who is the son of the Rev. A. D. Webber, of London, is on active service in India. He took the opportunity of a recent long leave to make contact with our work in Calcutta. Here are glimpses of what he saw.

A NUMBER of Service men went this morning to Carey Church. The service was conducted by the Rev. P. Rigden Green, B.A. The congregation included many young Indian Christians, some Anglo-Indians and Chinese, besides a sprinkling of Europeans and members of the Forces. I find it hard to describe my emotions as I sat in a pew, facing the reading desk that Carey used, seeing with my own eyes in the bright and roomy building evidence of the present work, and visualising its beginning. Tablets of stone graced the walls and spoke volumes about honoured service—Hudson, Joshua Marshman, Ward and others. The church is situated at the heart of one of Calcutta's busiest *bazars*.



INDIAN TEACHER, HIS WIFE AND GRANDCHILDREN

Last Sunday evening I had the privilege of worshipping in Lower Circular Road Church, when the Rev. Horace Collins preached. It *was* good to get back to the Revised Baptist Church Hymnal. On Friday other Service men and I met Mr. Collins in his manse, when he was the life and soul of the party. We had music and games and a good supper.

Among Many Nations

WEDNESDAY was a notable day. After breakfast I accompanied Miss Wheatley (temporarily detained here on her way to China) to Carey Church and saw the junior school at prayers. They were a mixed bag of boys and girls —dark brown Indians, lighter skinned Anglo-Indians and also pretty Chinese children. The children were very interested in me, judging by the many who kept turning round to look at me. The prayers and hymns were all in English. The military have taken the rest of the B.M.S. senior schools premises, and the children are evacuated.

The next Sunday I had a memorable experience. I met the Anglo-Indian minister and the deacons of a missionary enterprise among the Telegu mill coolies. The little church is in the midst of the mills, and the way to it was over railway sidings, past cranes and sheds, along uneven paths with coal dust and, to the right and left wherever space presented itself, a family was living, or sometimes many families. The minister lives above the little chapel, on the doorstep of the people. Over a cup of tea he told me how the Gospel is being preached amongst these outcastes who can neither read nor write. He said how difficult it is to keep new converts from returning to their old faiths, for the backward pull is strong. A tributary of the Ganges runs near by and a ten-minute walk brought us to its banks. I stood with the little band of Christians, and twenty voices sang hymns in Bengali. The tunes were familiar, and so I sang in English. Before long a large crowd of Hindus and Moslems had gathered to make an outer ring. I could see they looked on wonderingly. A prayer, and then the minister went into the river. The hymn, "In the cross of Christ I glory" was sung. Then two young men were baptized,

How can I express in words the beauty of that service amid morbid surroundings? What a privilege I felt in being present at a baptismal service which was in itself a witness to the local community of non-Christian people!

Friday was breaking-up day for the school. The different classes sang from the platform. Hymns and choruses followed. Two speeches were made—one by a Service man stationed near by, and the other was the telling of a Bible story by a woman missionary. What a high tone for a speech day!

I also visited Howrah Church. The building is attractive and stands in pleasant grounds in a down-town area on the other side of the river. A number of Service men were in the congregation, and the worship was conducted by laymen, two of whom gave short addresses. The friendship and fellowship were most marked.

Among the People

MY visit included a trip to Alumbazar, a village about eight miles from Calcutta. The evangelist took me to see the schools. The juniors, ragged and pathetic to look at, meet in a simple white-washed room with pictures of Jesus on the walls. The beginners meet on a raised platform in front of the house. I went into the homes of the people. I shall not easily forget an old man of nearly eighty, with white hair and a body that looked the worse for wear after years of toil in the jute mill. His face shone with joy, for he is an earnest Christian.

On the way back I was shown a little picturesque cottage in a lovely scented garden. It is occupied by an Indian woman missionary who has been blind for twenty-two years. The house was spotlessly clean. She took us round her garden and told us the names of all the plants, trees and blooms. She spoke fine English and was interested in all I could tell her about England. I would not have missed that visit. I met a real saint whose faith in adversity was a tonic.

Serampore Surroundings

I HAD the privilege of seeing the places which temporarily house Serampore College. The work is carried on amid great difficulties. Four men occupy a room instead of each man having a room to himself. The library is scattered. I climbed to the roof in the centre of which stood a plain and unimposing brick structure. The door opened to disclose a chapel of quiet beauty. A straw mat covered the floor on which plush cushions set in rows are used by the students. Bookcases line the back wall. The reading desk and pulpit at the front harmonise with the blue cushions. An atmosphere of worship pervades the building.

FOR SERVICE OVERSEAS

MISS SMITH

MR. CORLETT

MRS. CORLETT

BETTY JOAN SMITH, S.R.N., S.C.M., Member of Earlsfield Church, London. Business experience, followed by training at St. Mary's Hospital, London. Served in Sunday School and C.E. Society, and member of H.P.U. Took course at Carey Hall. Appointed to India.

* * * *

WALTER ANDREW CORLETT had considerable business and preaching experience in this country and, after special training, served for thirteen years with the Regions Beyond Missionary Union in Bihar, India. Since 1943 he has engaged in war service with the Y.M.C.A. in India and Burma. He is appointed to the pastorate of Carey Church, Bow Bazar, Calcutta. He is accompanied by his wife, who has had some nursing training. Both are members of Talbot Tabernacle Church, London.

THE EDITOR'S MISCELLANY

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—We pray for *Shanghai*, now free from Japanese occupation, with the headquarters of the Christian Literature Society, the Associated Mission Treasurer's Office, the Church of Christ in China, and other directive and co-operative bodies. We remember all who lead the Christian Movement in days charged with problems and opportunities.

Second Week.—The *Lushai Hills, India*, an area glowing with missionary achievement and a large church membership with a joyous faith and evangelistic zeal. Give thanks for this evidence of the living power of the Gospel.

Third Week.—*Cuttack*, capital of Orissa, with a varied work and witness among Indians and Eurasians. Pray especially for the theological training school, the various schools, the church (the largest B.M.S. church in India), and the printing press.

Fourth Week.—The hospital at *Berhampore*, and work in the *Kond Hills*, giving thanks for past and present ingatherings, and praying for future spiritual prosperity in all branches of the work.

GARDEN PARTY SCENE (See next page)

Rev. A. W. Glenesk

BY the death of the Rev. A. W. Glenesk, which took place at Bolobo on March 19th, from malaria, the Congo Mission has lost one of its most experienced and devoted missionaries. Mr. Glenesk, who was connected with Union Grove Church, Aberdeen, was trained in Spurgeon's College and joined the Congo staff in 1922. He spent all his missionary life at Bolobo. His practical training as an engineer stood him in good stead in connection with the business side of the Mission. His evangelistic passion made him a winner of souls in the vast Congo area and a devoted shepherd of the immature flock. His passing has caused sorrow in great numbers of Congo hearts, while his colleagues are bereft of a trusted leader. Prayerful sympathy will be expressed with his widow who shared his life and work.

* * * *

A Story from Serampore

A SAD church meeting was held in January at Serampore. The mission church needed repairs to cost £350 and, in spite of great efforts, only £87 had been contributed and there was no prospect of more forthcoming. The mission church is the shell of the house that Carey lived in, and it is used for Bengali services in the mornings and English services in the evenings.

The following Sunday Principal Angus preached at an American camp of eleven thousand men at Kancharapara. Two services were held there, with six hundred and two hundred and fifty men attending. Chaplain Searcy conducted the services and Dr. Angus spoke on Carey and Serampore. The collections, which were handed to Dr. Angus, came to Rs.1,240, or nearly £100, a very welcome help towards church funds.

During the week a party of thirty men from the camp visited Serampore and were shown the college (which is still a military hospital), the old Danish house, used as a temporary college, the mission church, St. Olaf's Church, and the cemetery with Carey's grave.

* * * *

A New-comer's Impressions

"MY first Sunday in the Kond Hills included a visit to a village chapel. Mr. Evans and I set off at about 12.30 p.m. and walked to Rotingando, about two-and-a-half miles distant. As we neared the village, several Indian Christians came to meet us, carried us across a small river and escorted us to the mud-and-thatch chapel which was neatly erected in the shade of banana trees. About sixty men, women and children were present, the men sitting on the right side and the women on the left. I was impressed at the reverent spirit, the quietness, that prevailed while Mr. Evans preached.

* * * *

Taking the Offering

"THE service was conducted in Kui, and consequently I could not understand more than a few stray words, but I supported in silent prayer. The offering was taken in a small empty butter tin and an ash-tray. People put in what they had, taking any necessary change out.

* * * *

A Forward Movement

"THERE has been a great movement of the Holy Spirit amongst these aboriginals during the last two or three decades, and in many villages there are strong churches. In other villages there are inquirers and people eagerly seeking the Christian way. Much work needs to be done, and it is my great longing to master the language and be able to teach them about the Lord Jesus Christ."

BRUCE HENRY

* * * *

Ceylon Young People

THE Annual Conference of the Ceylon Baptist Young People's Association discussed "The Church and Post-War Ceylon" at its latest gathering, when forty delegates were present. A well-devised questionnaire and group discussions added to the effectiveness of the occasion.

THE EDITOR'S MISCELLANY

Disintegration in Congo

THE inflow of industrialism into Congo is breaking up village life. Able-bodied men leave to work on plantations, at the mines, or in the towns. A woman near Stanleyville has seven sons, educated at Yakusu. All are working with distant companies or in the towns. Some forest people vow they will not send their children to school because of their fear that they will not return to the villages.

* * * *

Summer Gatherings

THE illustration on page 39 shows friends at Small Heath Church, Birmingham, enjoying a Missionary Garden Party at the Manse, at which £53 was raised for the B.M.S. Gardens of members belonging to many churches could be put to similar use this year.

BOOK NOTICES

Speak that they go forward. 3d. net (by post 4d.). Kingsgate Press.

THE state of the churches at home and the indifference of the masses to the Gospel is a matter of concern to earnest Christians, and not least to those who lead our missionary enterprise overseas. We therefore welcome this Report of Spiritual Welfare in churches of the Baptist denomination and commend it for its searching analysis and practical suggestions made in direct language. It deserves to be studied and discussed by every church in a series of church meetings and discussion groups, for it points the way to a revival of faith in Christ, of zeal within the fellowship, and of true evangelistic effort to reach the outsider.

* * * *

Africa Advancing : A Study of Rural Education and Agriculture. 230 pp. Paper. Edinburgh House, London.

THIS book is the outcome of a tour by three missionary leaders in certain areas of West and Central Africa, including Belgian Congo. It forms a penetrating and balanced study of many questions, including colonial policy, agriculture, education and literacy. It shows the part missions are playing in building up a new Africa, and what the future demands in this respect. There are several references to Congo and B.M.S. work there.

* * * *

The Larger Evangelism. John R. Mott. 104 pp. Cloth. 5s. net. Lutterworth Press.

GENERAL Committee members will recall the dramatic appearance and stimulating speech of Dr. Mott at their January meeting. That speech in some respects was a summary of the contents of this book, in which he deals with the summons to a larger evangelism and the rising spiritual tide, amongst other subjects. The book is at once a tonic and a challenge from one who for over half a century has been a world Christian statesman.

* * * *

We commend **Teachers of To-day**, a magazine which lives up to its sub-title as "a forward-looking quarterly and news review of Christian education." Each number (3d.) can be obtained from the Religious Education Press, Ltd., Wallington, Surrey.

CAREY PRESS

NEW PUBLICATIONS

1942 CELEBRATIONS COMMEMORATION VOLUME. A stirring record of a notable event. Illustrated. Cloth, 6s. (by post 6s. 5d.).

A SURGEON IN CHINA. W. S. Flowers, M.B., B.Ch. Foreword by Lady Louis Mountbatten. Letters from the Chinese front. Illustrated. 1s. (by post 1s. 2d.).

SIR ALFRED PEARCE GOULD, K.C.V.O., M.S. C. T. Le Quesne, K.C. With page portrait. 1s. (by post 1s. 2d.).

MY THANK YOU BOOK. Alex. A. Wilson, M.A. Missionary and other prayers for younger children. Copiously illustrated in sepia, Cloth, 2s. 6d. (by post, 2s. 8d.). Paper, 1s. 6d. (by post, 1s. 8d.)

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MORE NATURE PARABLES. Gordon Hamlin, B.A. Cloth, 2s. 6d. ; Paper, 1s. 6d.

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NOW BINDING

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THE ACTS OF THE APOSTLES. F. Townley Lord, B.A., D.D. New edition. Especially for lay preachers and other students. The first of *The Missionary Message of the New Testament* series. Cloth, 3s. 6d. (by post, 3s. 8d.).

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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—D. E. F., Cardiff, £2 ; M. M. D., Birmingham, in memory of the late Rev. F. C. Spurr, 2s. 6d. ; K. U. G., £1.

Women's Fund :—Anonymous, 10s.

Medical Work :—Anonymous, Leper work at Pimu, £4 5s. ; Anonymous, £25 ; Anonymous, £1.

Arrivals

19th February, Mrs. D. T. Roberts, from Cuttack.

22nd February, Rev. and Mrs. A. G. Mill, and Dr. and Mrs. P. Austin, from Yakusu ; Rev. L. J. Weeks, from Yalemba ; and Rev. J. Whitehead, from Wayika.

Departures

22nd February, Miss E. M. Maltby, for Sianfu.

28th February, Mrs. D. S. Wells, for Calcutta ; Mrs. T. C. Vicary, for Berhampore, Bengal ; and Miss B. J. Smith, for Chandraghona.

15th March, Rev. and Mrs. W. A. Corlett, for Calcutta ; and Miss F. K. Laughlin, for Udayagiri.

Birth

12th March, at Bolobo, to Rev. and Mrs. J. D. Viccars, a daughter—Margaret Jean.

Death

19th March, at Bolobo, Rev. A. W. Glenesk.

The Mission House is 93-95, Gloucester Place, London, W.1
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JUNE, 1946

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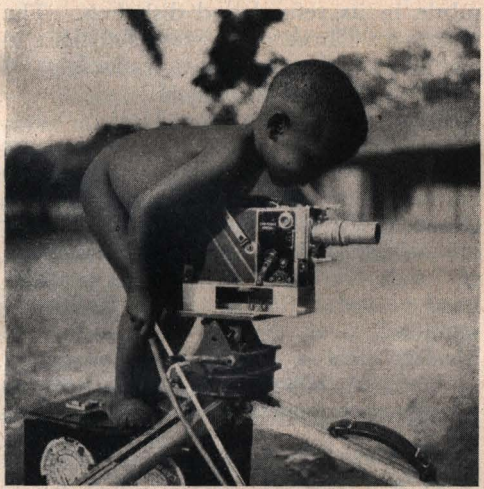
OUR INDIA YEAR



YOUNG CONGO WANTS TO KNOW

ALL types of work in all our B.M.S. Fields clamour for a place in B.M.S. propaganda every year, and it would be a perilous business if we were to allow any particular Field or type of work to be pushed into the background. The islands of Jamaica and Ceylon may be small in size, but they are large in significance, while the three great continents of India, Africa, and China incessantly confront us with new facets of interest and new challenges to effort. Our annual campaign, therefore, must never be monopolised by a single interest whether of Field or method. It must be " totalitarian " and integrated.

Special Annual Objectives

BUT it has been found useful to work out a policy of special annual objectives, and following on the Challenge to Youth Campaign of 1944-45, and the Timothy Richard Centenary Year of 1945-46, it has been decided to make 1946-47 an " India Year." The main reason for this choice will be immediately obvious, we should imagine, to all concerned. India is the focus of the world's attention. Issues which have been moving to a crisis during two hundred years or so have now reached a crucial stage. The almost unique spectacle in history of the willing transference of power by a foreign ruler to the people who have long been ruled is now taking place before our eyes. A new free people is emerging, and the whole Oriental world in the Near East, Middle East, and Far East is preparing to recognise, consciously and eagerly, a liberated India as its forerunner in the path of self-government and its representative in the arena of world politics. The leadership that India, by virtue of her population, her economic resources, and her political importance may give to the non-White, non-European peoples of the world can hardly be overestimated in its potentialities. In our India Year, therefore, we have a theme that is demanding attention in every newspaper, in every broadcasting system, in the chancelleries of all the powers,

" One of our most effective pieces of literary propaganda."

THE CONTINUING CONFLICT

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both great and small, and in the churches of the world.

William Carey's India

INDIA also, as William Carey's denomination can never forget, was the first B.M.S. Field, and as a consequence it was also the scene of the first Protestant missionary enterprise of modern times. When Carey and John Thomas landed at Calcutta on 11th November, 1793, they were the vanguard of a great host of preachers and pastors, teachers and translators, and doctors and nurses of many denominations ; a great host who in the past one hundred and fifty years have laboured for the Kingdom of Christ in the land of ancient non-Christian faiths of many kinds. Among the tribes of the Lushai and Kond Hills, with their spirit-ridden villages and forests, the parable's promise of the thirty-fold, sixty-fold, and a hundred-fold has been triumphantly fulfilled, and primitive savages have been transformed in a generation from head-hunters to human beings. The sound of singing in the Lushai villages is no longer a taunt-song over defeated foes ; it is the Hallelujah Chorus with its ringing reiteration, " Lord of Lords and King of Kings." Among outcastes also there have been great movements into the Church, and the B.M.S. has shared in this amazing and stirring victory. The term " Mass Movements " denies neither the interest nor the reality of individual conversion, but it does call attention to the social significance of Christian work among the Depressed Classes who have never previously been regarded as possessing any human dignity or human rights. The most that might have been conceded to them, apart from their recognition by Christians as " brothers in Christ," was that they had fulfilled a certain economic function of a sordid and very menial kind.

The Heart of the Religious Challenge

BUT it is in India also where Christianity meets in one and the same great land two of her greatest rivals. First, there is Hinduism, ancient and many-sided, with its myriad gods and goddesses, offering to its worshippers a bewildering array of temples and shrines, places of pilgrimages, festivals, and sacred rights. Hinduism is at once a religion and a philosophy. With its correlated caste, it is at once a social system and an interlocking series of economic and functional relationships. It has behind it an intricate and historically-conditioned mass of vested interests, and it meets every theological and ideological challenge, with a capacity for absorption that is never exhausted. Our Lord Himself is offered a notable place in many Hindu pantheons, but what is denied Him is His uniqueness in respect of Divine Sonship and His finality as Divine Revelation. The reaction of Hinduism and the Hindu to Christianity is hospitable in many ways, yet it is subtle in its refusal and disbeliefs. The victory of Christ on a scale sufficient to give Him the spiritual leadership of Hindu India is still delayed.

Then there is also the Moslem faith, which found its birth at a date later than Calvary, and offers itself as an improvement upon the Gift of God in Christ. With its refusal to desert a bleak monotheism ; its submission to the will of Allah, its sense of Islamic brotherhood ; and with its ranks politically mobilised over against the Hindu, the Moslem faith is a tremendous adversary of Christian evangelism, and it presents an almost impenetrable barrier.

A Gesture of Encouragement

OUR hearts go out in solicitude to the churches and the small Christian communities scattered throughout the whole of India, and particularly in Bengal and the North ; and their foreign colleagues who represent our own and other Missionary Societies. In celebrating this India Year we seek to offer them a token of our recognition of the difficulty of their task and, at the same time, we make a gesture of encouragement and brotherly goodwill. We look forward during the year to welcoming representative Indian Baptists, and we shall receive them with the utmost readiness. The India Year calls the attention of the Baptist churches of the British Isles to the deep-seated challenge which India makes to the uniqueness of the Person of our Lord and to the saving significance of His work and words.

J. B. Middlebrook

A VARIED MINISTRY IN CALCUTTA

By J. H. E. PEARSE

Mr. Pearse went to India in 1934 *and has been in Calcutta since* 1938. *His article surveys the extent and variety of our witness among its vast population.*

IT is only to be expected that in a large city like Calcutta—the largest in India and among the largest in the world—people of many nationalities can be found, together with people from all parts of India with their different customs and languages. Among this varied population are Christian men and women from many different places and speaking a variety of tongues, and it is necessary to provide church services for them. This is done by the various denominations at work in the city.

A Sunday Tour

SO let us make an imaginary tour of some of the Baptist churches as they meet for Sunday worship, at times convenient for the people who make up the congregations. Fairly early on Sunday morning we can attend a Bengali church, and mix with the men, women and children from Christian homes as their worship is guided by their lay-pastor—a business man in the city. From there we must hurry to attend a Telegu church, and we can take our choice from several. Let us go right across the city and over the river Hugli —a tributary of the Ganges—and we shall be just in time to share in a baptismal service on the banks of that holy river. A large crowd of men, women and children pause in their morning ablutions and listen, with members of the Telegu church, to a service often conducted in several languages, before a few of the Telegu friends make their witness to their Lord and Master as they are baptized in the waters of the holy river. (These Telegu people, as has been reported already in this journal, are in Calcutta mainly for work in the many jute mills, and they have been most responsive to the Gospel message.)

DR. WILLIAMSON (FOREIGN SECRETARY), MR. HAIDER ALI AND REV. D. SCOTT WELLS IN NORTH INDIA

From the river-side we make our way to the pastor's house, where a room has been set aside as a little chapel. As many of us as possible squeeze into an all too small space for worship with our Telegu friends, at the close of which we join with them in a simple Communion service at which the recently-baptized members are welcomed.

Now there is time for a pause before we make our way to Carey Church (of old and memorable associations) to join with a congregation largely made up of house servants, caretakers and gatekeepers whose worship is conducted in Urdu. We try to join in the hearty singing of their *bhajans*, sometimes to familiar English tunes, and are in no doubt about the sincerity of the message and the responsiveness of the listeners. But we must not linger when the service is over, because we have some distance to travel across the city to our next service—an Oriya service for men and women who have come from the province of Orissa. Worship follows along familiar lines, but with the singing perhaps rather slower than that to which we are usually accustomed. Again we would like to stay and talk to some of these friends, but neither we nor they have time for that, because another service is to follow in the same building—this time a Bengali service conducted by its lay-pastor who is a young schoolmaster in a Mission High School. Among the congregation some of the leaders of the Church in Bengal are to be found, and in the front a crowd of girls from our Baptist girls' school, joining together in worship and singing their Bengali hymns with some vigour.

There has been no time during the day to look in at any of the Sunday

Schools run in connection with these churches, but we shall have time to attend an evening English service for which we can take our choice of three churches, where we shall find ourselves worshipping in a familiar tongue and singing familiar hymns with other British, Anglo-Indian and Indian friends, some of them dressed in the khaki of the Services. Then perhaps we can close our day with community hymn-singing with our newly-found friends of the Forces. It will have been a grand day, worshipping with so many different types of people and in many different tongues, but we shall have been reminded over and over again that we worship the same Lord, and that through His Church we and all our brethren and sisters are one in Him.

The Printed Word

NOT only on Sunday, however, will you find the B.M.S. at work in Calcutta. A large block of buildings houses the Baptist Mission Press—founded by William Carey and now one of the chief presses in India. Here you will find some two hundred men engaged in printing Bibles and Scriptures, devotional literature and periodicals, as well as work for many Indian universities and commercial firms, and making a notable contribution in the ministry of the printed word as well as a useful financial contribution to general B.M.S. funds. Near to the Press are the India Secretariat offices, in touch continually with missionaries at work on twenty-eight mission stations right across North India, and the Secretariat of the Bengal Baptist Union, responsible for the administration of work in twelve mission stations throughout Bengal.

The Evangel through Teaching

THE B.M.S. has always taken a large share in the ministry of teaching, and evidences of this are to be found in the city where there is a girls' school, evacuated during the war years from its own premises, but carrying on in temporary buildings outside the city and with some of the girls catered for in an adapted school building near their own premises. Carey Church has its own day-school for Anglo-Indian children, serving a useful purpose in a needy part of the city, and here may be found children representing many nations but all working at their lessons in English.

Several co-operative educational institutions are administered by missionaries—Indian and European—of three or four different denominations, and so we Baptists have a share in the main training college of Bengal in the very important work of training women teachers for Bengali schools. We also share financially and with members of staff in a united High School for girls.

Thus, in these varied ministries—of church, teaching and the printed word—the B.M.S., with the Bengal Baptist Union, is proud to have a share with about one hundred and twenty other Indian and European missionaries at work in and around the city of Calcutta.

THANKS BE TO GOD!

ONCE again we are able to report that the missionary year has closed without a deficit. For the fifth year in succession the gifts of the churches and individuals show an increase—this time of £10,340—to make a total of £158,254 from this source. Available legacies are £2,964 in advance. The expenditure is less by £4,049, due to the exchange conditions in China. The total income was £200,101 10s. 9d. and the total expenditure was £199,227 1s. 2d. The result is a credit balance of £894.

Our thanks are expressed to all who have laboured to produce this cheering result, and, above all, to God whose hand has been over us for good.

TEAM WORK IN BENGAL

By W. E. FRENCH, B.Sc.

THE Bengal Baptist Union is ten years old, so the time seems appropriate for a review. It was in October, 1935, in the historic Board Room at Serampore, that the Union Council held its first session and adopted the new constitution. The courage of the B.M.S. General Committee in making the transfer, and of the Bengal church in accepting it, are equally commendable. Thenceforth, the work of the Mission merged into that of the Church. The missionaries are in the new Union, but in a permanent minority in all its councils and committees. This means that the churches in Britain are in this effort of the churches in Bengal. They are in it, together with the men and women they send, to help the Bengal churches in their desperate need, a tiny minority of 21,500 among the 30,000,000 in the areas where we work, a mere speck of leaven in so huge a lump. They are in it with the gifts they send. On a generous estimate, the income of an Indian is one-twentieth of that of his opposite number in Britain, so it seems reasonable that Britain should give twenty to Bengal's one.

No East or West

WE are in this because in Christ there is no east and west, and Britain wants to share with Bengal this tremendous task of winning that land for Christ. The Church in Bengal has grown up, and deserves a latchkey. It has been passing through the adolescent stage when relations have sometimes been difficult, but acceptance of office has had its mellowing effect. The Union is now settling down to its task with less fireworks, but with more solid progress.

It is team work all the time—Bengali and British working together. The first officers consisted of two from each race; the President and Treasurer were both Bengali and, significantly, both laymen. The growing influence of the layman has been a promising feature of the work.

When Christ in Bengal sends His disciples out two by two, so often He sends one of each race. Marion Bell and Kshama Hur in the "abode of peace" at Santikutir, Woollard and Sashi Roy among the Garos, Usha Biswas and Winifred Taylor in the Barisal Girls' School, S. K. Chatterji and W. E. French in the Union School, Bishnupur, are examples of running in double harness to the great enrichment of the people concerned.

The "English" Churches in the Calcutta area are in the team. They are financially independent of the mission, but they came heartily into the Union, and contribute liberally to its funds.

The Union Advances

IN these formative years the Union has naturally been largely occupied with the building up of the Christian community. But when the Spirit of God has initiated a new opening for the Good News, this has won instant interest and support from the Union. The remarkable work among the Telegus in the jute mills on the Hugli, the renewal of advance among the Garos in the Dacca district, the new movement among the Rishis in the Jessore district, have been eagerly welcomed, and the funds have been supplied to the detriment of other claims from the older fields.

There has been a steady increase in Indian leadership. All our plains boarding

AFTER CHURCH SERVICE, BARISAL, INDIA

schools now have Indian principals. In the Rangpur District, with its promising aboriginal work, Frank Smith has handed over to J. N. Sircar. The Rishi movement has been developed by Bilas Mukerji, while the Telegu work is in the hands of Archie Rao and Jacob.

DR. WILLIAMSON AND NORTH INDIA MISSIONARIES

It is in the district Unions that progress is most marked. The old attitude of dependence upon the missionary for everything is going. The churches are giving much more to the district budgets. Much of this is locally raised and spent, and does not appear in the Bengal Union accounts. The people realise the work is their own. At a meeting of the Council for the Barisal District there may be forty delegates present, and only two of these missionaries —one Indian, one British. The long agenda is dealt with faithfully, and every item of expense is carefully scrutinised.

We are fortunate in our leaders. The President is Mr. B. D. Roy, M.A., B.D., a member of the Bengal Educational Service, who has done good work in organising the Bengal Baptist Laymen's Movement. Dr. Davis, of the B.M.S., is Vice-President. The Secretary is Mr. N. A. Sircar, M.A., son of the late Rev. A. L. Sircar, M.A., B.D., of Serampore, a great singer, forceful preacher, and a cheery good mixer. Mr. B. B. Ghosh, the treasurer, is a son of the late Rev. B. C. Ghosh, a Hindu convert, who became a home missionary of the B.M.S. He is a layman recently retired from business, who for the past year has been doing the full duties of the district missionary of Barisal, on a purely voluntary basis, so as to allow the writer to take furlough. This is an event of real significance.

Women Leaders

AMONG women leaders are Mrs. B. C. Mukerji, wife of our student missionary in Calcutta; the able convenor of the Women's Committee, Miss Biraj Roy, B.A., of Entally School; Miss Usha Biswas, Principal of the Barisal Girls' School, and her sister Hasya, our representative in the United Missionary High School. These sisters have as brothers, Rev. D. K. Biswas, B.A., B.D., missionary at Khulna, and Mr. S. K. Biswas, M.A., B.T., Secretary of the Calcutta and Suburban Baptist Union—all children of a Moslem convert, Dr. Dhonai Biswas—a remarkable family record. Mr. B. C. Mukerji, M.A., runs the Students' Hall in Calcutta, supervises the Rishi work in Jessore, is Literary Secretary for the Bengal Government Association, and Secretary of the Bengal Christian Council.

Last, but by no means least, Mr. Sam Bose, by origin a Presbyterian, now President of the Bengal Baptist Laymen's Movement, a generous supporter of all good things in Serampore.

This team work is good for the Church —it is good politically—a real demonstration of what should be. Whether Bengal comes into Hindustan or Pakistan, or is partitioned between the two, its very nature is its safeguard. An organisation domiciled in India, in which British and Bengali work together happily as equals under Indian leadership, will earn the respect of any Indian government. In a free India, the Church will wish to be as free as the nation, and in the Bengal Baptist Union we have given it the passport to such a freedom.

Reaping a Harvest in Congo

"IN many ways the church work is a great joy. We have been going to two or three villages every week-end. At the beginning of the year we were baptizing seven or eight folk at each bi-monthly communion. Last month there were thirty-six who had been recommended by the pastors. We were able to pass and to baptize thirty of these, the others being considered unready. Now we have the names of 108 more before us. These all have to be interviewed and questioned in batches of four or five. As each batch takes about forty-five minutes, it is a big task. But it is a rewarding one. This visitation of the district is the best way of building up the work."

JEANNE AND CYRIL AUSTEN

A BAPTISM IN THE KOND HILLS

By B. C. R. HENRY, B.D.

The Konds of Orissa, India, are a primitive animistic people among whom the Gospel has made marked progress. The ingathering of converts continues, as this article shows.

IT was a lovely morning at Kanjamendi. The warm sun had risen above the mountains and all nature rejoiced. Parrots screeched in the trees behind the bungalow; doves called to each other; and myriads of insects filled the air with sound.

Four of us had camped for the night in a Government wayside bungalow. We set out in Indian file along a slender path across the valley through jungle and paddy fields. On nearing our destination a Kond "band" appeared in our honour! The musicians were engaged in all kinds of antics as they drummed and piped and, with deers' antlers protruding from their bodies at various points, they looked a weird sight. We soon reached the village of Krupakando where the entire Christian community had gathered to greet us.

EVENING MEAL: BARISAL SCHOOL, INDIA

Our first task was to interview a considerable number of men and women who had previously been prepared for baptism by a Kui evangelist. One by one the candidates squatted before us, while we asked questions to ascertain why they wished to be baptized and how they had been delivered from sin. Many interesting answers were given by those simple believers, all of whom had until recently been in Satan's clutches. Their faith and sincerity were an inspiration. We were told what the Lord Jesus Christ had done for them and how they longed to be able to join the Church and participate in the Lord's Supper.

After the interviews everyone proceeded past the village to a large pool in a corner of a paddy field. There we stood together on the bank. The sun beat down fiercely to give the air a shimmering effect above the parched ground. Nevertheless, trees with leaves as green as those of an English spring grew all round, and others were covered with beautiful blossoms. Dragon flies hovered and darted to and fro like flashes of gold in the sunlight. To the right of us the mountains looked on in silent, sombre dignity. Those mountains had been the scene of many a human sacrifice in days gone by when baby girls were frequently made an offering to the gods.

What a baptismal service! Simple, reverent, impressive. A group of non-Christians stood on the other side of the pool, listening eagerly as one of the missionaries told the story of Jesus. After a hymn had been sung and prayer offered, another missionary and the Indian evangelist stepped into the water and baptized thirty-three believers.

We returned to the village and sat beneath the shady trees as we joined together in a meal of rice and curry eaten from leaf plates with our fingers. It was a joyous meal indeed, and it brought the day's activities at Krupakando to a fitting close.

Finally with many a *johari* (the Kond form of greeting), we set off to reach the bungalow at Konjamendi before dark —tired but happy, for we had seen abundant evidence of the grace of God in Christ that day.

THE GALLANT REMNANT

By JOHN MUDD, B.A., Sian, China

Mr. Mudd, the son of honoured B.M.S. missionaries, went to China in 1940. *He has worked at San Yuan and Sian.*

THEY are a small band now. Formerly the front was expanding and the campaign keen. Equipment was modern and in good supply. Then the Japanese closed in, interning thirty-five colleagues of that band in two other large provinces and advancing up to the strategic Yellow River, from whence they looked with longing eyes across to Shensi—the only place in which, during the war years, the soldiers of Jesus Christ under the B.M.S. could continue the campaign in active service in China.

But there were losses. Four of them left to do good work amongst troops elsewhere. One was promoted to Higher Service. Several were hospitalised through ill-health. Three were crushed by the direct hit of a bomb on the roof over them, but miraculously escaped injury, and continued in the campaign. All were subject to frequent air-raids, and more than once have had to withdraw from advance parties of invading Japanese by land.

THE MINISTRY OF HEALING IN CHINA

At the same time the cost of living rose a thousand times, and the supplies of equipment (Bibles, hymn-books, tracts, drugs, etc.) were cut off. Reinforcements in the form of new recruits amounted to one in five years. Furlough or any contact with the outside world meant flying the Hump (17,000 feet) over Burma into India.

So there in North-west China, cut off geographically, harassed economically, unsettled politically (the Communist centre is in North Shensi), frozen in winter (has been 6 deg. F.), frizzled in summer (can be 120 deg. F. shade temperature), the gallant remnant has continued in active service. Will you remember them in your prayers?

BUT they would that you remember them not because of any temporal difficulties, but because of the problems arising through new spiritual opportunities.

THERE never has been such a time to *advance*, when so many requests have poured in to help in :—

1. *Schools.*—Not by any means all of them Christian. Even in the Christian schools not one missionary can be spared to work in the boys' schools. And the girls' school of half a thousand pupils and more has only one missionary working full time there.

2. *Hospital Work.*—With only one hospital serving an area larger than the United Kingdom, the doctors operated more than six thousand times in 1944-1945 (twice as many as in any other B.M.S. field). The hospital is well-known and highly respected beyond the borders of Shensi. But the doctors are concerned for the spiritual welfare of the patients, too, and who can answer the challenge of follow-up work amongst ex-patients who, having heard of Christ, so often return to pagan villages?

With only one Nursing School serving all North-west China in our Christian hospital, the Government naturally places great importance on this school, and conscripts the whole of the graduating class, except one nurse, each year. If these nurses go out to various hospitals enthusiastic Christians they can be as effective missionaries as any sent by the B.M.S. to China. But here again is the same story—there is no one to spare to devote full time to this project. The same holds good for the ministry amongst the medical students.

3. *Churches.*—Here the opportunity and the need is as great if not greater than as in all other spheres, though properly speaking Christian service cannot be rigidly divided thus. Yet here too the Gallant Remnant battles against serious odds. The war has meant a lack of a trained Chinese ministry and, as a corollary, a peculiar form of the second century heresy, Montanism, has split the Church in many rural areas.

ALL this in the " warfare glad and grim " means the Remnant have to strike hard and skilfully. They are more than doing their part, and would advance if they had reinforcements. But they are a small band now :—

" . . . Whether beneath was flinty rock
Or yielding grassy sod,
They cared not, but with force unspent,
Unmoved by pain, they onward went,
Unstayed by pleasures, still they bent
Their zealous course to God."

Who will volunteer to come to their aid ?

NDALA, 1891—1946

By A. W. GLENESK, Bolobo, Middle Congo

A poignant interest attaches to this story of a Congo leader, for the writer himself passed into the Beyond on March 18th, shortly after writing it.

I SAT down to think out what I might say to you in this article, but before I had a word on paper an excited voice was heard at the door : " Teacher Eyoka ! Teacher Eyoka ! Ndala has just died ! Oh ! . . . Oh ! . . . Ah ! . . . Ah ! " Here then was something to write about and quite different from what I had anticipated, for it is with sorrow we, the staff of the Baptist Missionary Society, record the passing of one of the early helpers in the beginning of the Church here in Bolobo.

Ndala was a carpenter with the mission and was at work in the forenoon. Lately he had only been working half-day, but I had spoken to him just before noon, and those were the last words I was permitted to speak to him. He had a heart attack and passed away in a few minutes about 8 p.m.

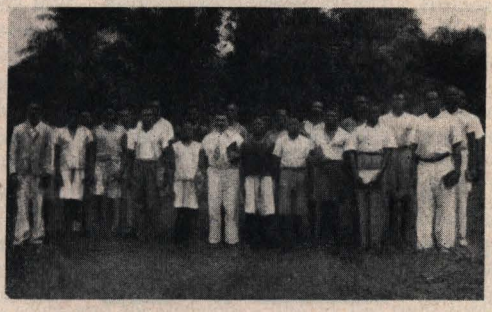
With Ndala's passing there is severed one more link with the past and especially with the pioneering days of the late George Grenfell—the great Congo missionary and explorer. Those who possess a copy of *The Life of George Grenfell* by George Hawker will see Ndala's photograph as a lad on page 544.

At the request of the Belgian Government, George Grenfell made a journey to Lunda, a place away in the Kwango-Kasai region, as one of a commission. Whilst there an Administrator brought to him three native children who were orphans : Luvusu, Ndala and a girl Nzumba. The Administrator asked George Grenfell to take them back with him to Bolobo. This he did, and this was the introduction of Ndala to Bolobo.

Ndala and Luvusu remained with George Grenfell and learned many things. Ndala was taught about machinery and became engineer on the river steamer *Peace*. All old Baptists will remember about the *Peace*. After that he was store-keeper for Bolobo Station—a great thing in those days of barter—and later he was made a carpenter.

After some years Ndala and Luvusu went back to Lunda. but they found things so different and conditions so hard that they soon returned to Bolobo to remain for the rest of their days.

In 1900 Ndala was baptized and became a church member. He wanted to serve his Master, so he went as a teacher-evangelist to a place called Bwanga on the French side, across the river from Bolobo. After a time he was transferred to a village on this side, a little farther up-river from here. He remained there several years and did good and faithful work. He then returned to Bolobo and was a carpenter right to the end.



TEACHER-EVANGELISTS AT UPOTO

IT is now many years since he with a few others was decorated by the State in recognition of long service with the Mission. Each one received great commendation from the Administrator and was presented with a medal.

His first marriage

was known in Bolobo as the nearest approach to a love one, and he and his wife were very happy until she passed away. He married again and now has left a widow and family.

Ndala was thus a church member for forty-five years and served the Church well as a deacon right up to the present. Altogether he had been with the B.M.S. fifty-five years.

Ndala knew that his heart was weak and that one day he might go very suddenly. So he left a message with his son, Luvusu (named after his lifelong friend) saying that when he passed away he would like his remains to visit the House of God and that a Service of Praise be held. Accordingly to-day at ten o'clock a large company of people followed the *cortège* right to the church where a short service took place. There were several hymns, one or two readings and prayer, then all made their way to the grave. There a short message was given, then prayer, and the mortal body was laid to rest, but the spirit of our brother had already taken its flight to the Home above to join with the many who have gone before.

What a royal welcome must have awaited him and oh ! what joy must have been his to hear the " *Well done* " of his Lord and Master Jesus Christ !

THE NEW TREASURER

By F. TOWNLEY LORD, B.A., D.D.

THE Rt. Hon. Ernest Brown is not the first Bloomsbury deacon and leader to be treasurer of the Baptist Missionary Society, for just one hundred years ago Sir Samuel Morton Peto entered upon this high office, which he held for twenty-one years. Like his distinguished predecessor of a century ago, Ernest Brown is a man of affairs with a first-hand knowledge of national and international problems. It is, therefore, in every way fitting that at this juncture in the Society's history, when international problems have their repercussions on missionary policy, the treasurership should fall to one so familiar with the currents of life and thought sweeping round the world.

If you take down that ponderous volume *Who's Who*, you will find a list (most impressive) of the Government departments in which Ernest Brown has served with distinction. To hold Cabinet rank for so long and in such varied Ministries is no small achievement. This record is its own tribute to Mr. Brown's ability and capacity for hard work.

There was a time when the newspapers used to print paragraphs about Ernest Brown's strong and penetrating voice, and many are the stories, mostly apocryphal, which have grown up round it. He certainly has a voice which can be heard anywhere, but the point to bear in mind is that it is *a voice* and never an echo. It is the expression of a richly stored and logical mind. The contribution to public life which has made him so many friends (and not least among permanent Civil Service officials) is the outcome of wide and deep reading. If you happen to be in Central London and want to refer to a book there is really no need to go to the British Museum Reading Room. You are quite likely to find it in Ernest Brown's massive library !

Ernest Brown is a Baptist without apology. He will not suffer his Baptist witness to be silenced, whatever the provocation. But the fact that he serves so readily denominations other than his own indicates his true catholicity of spirit. His loyalties to the Church begin at his own church. When he is in London (and if he is not conducting services) he is to be found at Bloomsbury. Not even an exhausting railway journey through the night will keep his seat in church vacant. By inclination he is a " twicer "—unless there happen to be three services ! I have known him to be present at four in one day.

RT. HON. ERNEST BROWN

His love for the Baptist denomination sends him north, south, east and west in the services of many movements and of all the churches. Small causes in the villages know well that

he is always happy in their midst. I have known him make long and wearying journeys to conduct a village service in a forgotten part of the denomination.

Ministers know that in Ernest Brown they have a friend who exalts their high calling, understands their problems, rejoices in their successes and never fails to speak the word of encouragement when the word is needed. Laymen in the Men's Movement hold him in high regard.

No picture of him would be complete without a reference to his comrade and partner through the years, for Mrs. Ernest Brown is indefatigable in the service of the Kingdom and shares with her husband that evangelical devotion and constant loyalty which means so much in the witness of the Christian Church.

BENJAMIN R. WHEELER

ASSISTANT FOREIGN SECRETARY

THE Baptist Missionary Society owes much of its efficiency as an Overseas Enterprise to the regular and skilful administration of its affairs by the staff at headquarters. The elected officers who appear at public meetings, who visit the churches, and who are obliged to give much time to committee work, must of necessity rely constantly on the co-operation of their helpers who day by day throughout the year attend to the correspondence and keep the records.

MR. WHEELER

Mr. B. R. Wheeler has become quite a venerable figure in the service of the B.M.S., and has well earned the honourable retirement on which he is now entering after forty-eight years in the Mission House.

All the missionaries have learned to regard him as a trusted friend and adviser. He knew all they wanted to know about their travel by land and sea and air—about their passports and baggage insurance. He could guide them through the intricacies of Government official forms. It was an advantage that he had himself travelled in Europe and in the East, and that he was familiar with the geography of the B.M.S., and knew the location of each missionary. And the missionaries knew also that he brought to his office duties a genuine interest in their great work, and that he did much to maintain the missionary atmosphere which pervades the Mission House.

Mr. Wheeler wields the pen of a ready writer, and there are a great many volumes of B.M.S. Committee and Sub-Committee minutes filling many shelves which contain the records of the Society's transactions, expressed in the clear, precise and dignified language of which he is a master. He is an expert letter writer also, and on busy mail days it has been no small gain that Mr. Wheeler has been at hand to share in the drafting of the despatches to the foreign stations.

Some days bring to the Mission House many visitors for whom appointments have been made for interviews with the secretaries. But extra unexpected callers arrive, and they must needs be courteously received in the Assistant Secretary's room and dealt with, often to their entire satisfaction. For beneath a grave exterior Mr. Wheeler carries the charm of a friendly humour and an enjoyable wit. He has always been a genial member of the Baptist Laymen's gatherings.

The war years have dealt very hardly with his home in London, and he and his beloved wife have suffered much discomfort in their domestic dislocation.

Their many friends sincerely wish for them the fullest comfort and peace of the coming years of retirement, and the assurance of God's blessing on their life's work for Him.

C. E. WILSON

In Portuguese Congo

BUILDING operations on the first regional school in Portuguese Congo have been started. These schools form an intermediate stage between the primitive village schools and the station schools, and are for the most part promising pupils in the former. They have proved their worth in other areas in Belgian Congo and are a valuable factor in the promotion of Christian education and the development of personality.

At Quimaria, Portuguese Congo

"THIS is one of our biggest towns, but instead of a sturdy group of Christians there is just a little handful of Christians standing together lest it disintegrate altogether. It is surrounded by a crowd of indifferent onlookers and often pressed by the full weight of heathen custom and superstition. The people have many difficulties to face, but they are not turning in the right direction for the help they so sorely need."

MALVINA J. SHIELDS

THE HOME FRONT

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Give thanks for the progress of the Gospel among the primitive people of *Balangir* and connected stations in West Orissa, and for efforts to further extend and build up the Church.

Second Week.—We turn to Portuguese Congo and pray for the mission at *San Salvador* and *Bembe.* Church, evangelistic, educational and medical work is maintained amid restrictions and set-backs, but converts are won and work extended.

Third Week.—Kibokolo, where abundant success has come after many years of hard pioneer work. Remember the missionaries, Portuguese colleagues, Church leaders and those in training as teacher-evangelists.

Fourth Week.—The Congo Church needs spiritually equipped leaders, and *Kimpese* seeks to provide these. Here we work with American Baptists and Swedish brethren in purposeful fellowship.

Fifth Week.—The *Wathen* area, Lower Congo, covers 3,500 square miles, throughout which the Gospel has taken firm root. We unite in thanksgiving for a great past and in intercession for a greater future. The General Committee meets in Huddersfield this week.

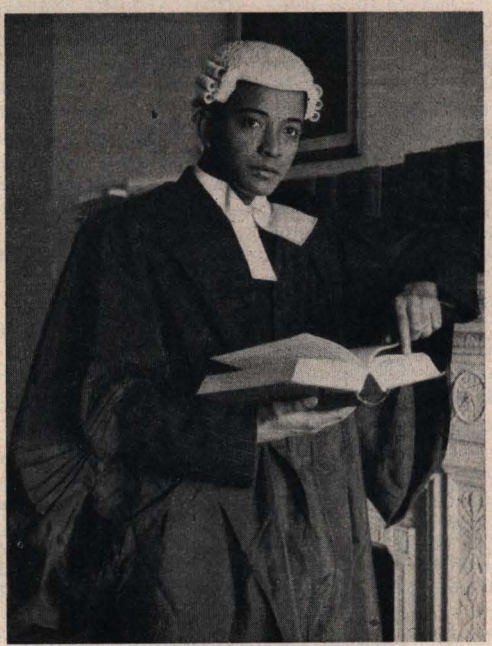
THE POPULAR REPORT

The Continuing Conflict: The Story of the 154th Year of the B.M.S. Carey Press, 1s. (by post, 1s. 2d.).

ONCE more the Editor has found the fitting phrase and standpoint from which to present his annual and now eagerly anticipated survey of our work. The year 1945 saw the collapse of both Germany and Japan, and the end of fighting throughout the world. The demobilisation of men is in all our minds. The soldier of Christ, however, is engaged in another and spiritual warfare from which there is no discharge. It is well to be reminded of this, and to have set before us that section of the front—and no inconsiderable one it is—for which the B.M.S. has responsibility. Mr. Hemmens has gathered the latest reports from India, Ceylon, China, Congo, the West Indies, Brittany and the Home Base, and has woven them into a narrative which grows in power and effectiveness as one goes from section to section. The past year has not been a specially spectacular one in missionary annals so far as can be at present discerned. But there have been a number of significant happenings which are here duly noted. After six years of war our missionaries—many of them tired and overburdened, and facing many perplexing difficulties—continued at their posts. The friends interned in China, who have so often been in our thoughts and our prayers, were at length released. Our Foreign Secretary, Dr. H. R. Williamson, began another great journey this time to China, India and Ceylon. Contacts between our Indian and Chinese workers have become more frequent and more fruitful than ever before. Our stations in India and Ceylon were visited by increasing numbers of service men and women, who, we believe, will become most effective advocates and supporters of our work in the years ahead. At a number of points—in Trinidad, for example, and in the mission to the Border Tribes of China—new enterprises were initiated. All these, and many other things, fall into place in this report. We are once more grateful to Mr. Hemmens for a difficult piece of work competently done. And he has again found some striking photographs to illustrate what should be one of our most effective pieces of literary propaganda.

ERNEST A. PAYNE

The pictures on pages 41, 48, 52 and 53 are reduced reproductions of some of the full-page illustrations in the Popular Report.



A WEST INDIAN LAWYER

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BOOK NOTES

A First Introduction to the New Testament. W. C. Somerville. 96 pp. Cloth. 2s. 6d. Longmans Green.

A CLEAR and concise treatment for beginners in the faith by a missionary of the Church of Scotland.

* * *

With His Stripes: A Study of the Atonement. H. V. Larcombe. Paper, 1s. 6d. (postage 1d.). Carey Press.

THIS book is an example of the sort of theological preaching to which a congregation will readily listen to-day. In simple language it attempts to grapple with the greatest of themes, and is issued in the assurance that "our positive message must be clear and reasoned to ourselves before we can hope to make it clear to others."

THE EDITOR'S PAGES

Dr. Helen Gregory

DR. HELEN GREGORY, who died in Edinburgh on April 15th, after much suffering, was appointed to Berhampore Hospital, India, in 1923. Her twenty-two years there were marked by great progress in medical service to India's suffering people and by persistent evangelistic witness in the name of Christ, for Dr. Gregory was an able physician and an earnest evangelist. Many friends will sympathise with her colleagues and with her relatives in the loss of one so gifted and devoted.

* * * *

Mrs. Williamson

A LINK with the distant past has been broken by the death of Mrs. Marianne Neeve Williamson, which took place in the Isle of Wight on March 30th. Mrs. Williamson, who was in her eighty-ninth year, was the daughter of the Rev. J. Hunt Cooke, at one time editor of *The Freeman*. She went to India in 1883 under the Baptist Zenana Mission, and worked in Calcutta until her marriage in 1886, and again for five years after her husband's death in 1889. For the next forty years she was associated with Ferme Park Church, London. Her active interest in the Society was deep and abiding, and her faith remained undimmed.

* * * *

The Society's Chairmanship

THERE is general regret that the Rev. E. Murray Page, B.A., B.D., of Amersham-on-the-Hill, is unable on medical advice to assume the chairmanship of the Society. In this emergency the Rev. W. R. Watkin, M.A., of Llanelly, the retiring Chairman, and the Rev. E. A. Payne, M.A., B.D., B.Litt., of Oxford, the nominated Vice-Chairman, were appointed by the Annual Members' Meeting to act as Joint Chairmen for the current year. Hopes are expressed for Mr. Page's restoration to health, and gratitude and good wishes will follow the Joint Chairmen through their period of office.

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A Man Who Shed Light

A RECENT number of the India *Monthly News Letter* pays tribute to Mr. H. M. Shircore, C.I.E., who died recently at the age of seventy-one. Mr. Shircore had been Chairman of the Municipality of Narayanganj in Bengal. A missionary writes: "It was always a thrill to go out with him and see the pleasure on the faces of everyone, from the peon in the office to the Commissioner of the Division, for he was a man who shed light about him. Everyone in the town knew 'Bertie Sahib,' and there must have been few who were not indebted to him in some way or other. Yet with it all he was one of the humblest men I have met: and his heart was truly the heart of a child. For such there is no place for sorrow, for he is with his Lord, whom he ever delighted to serve." Mr. Shircore was a tower of strength to all who laboured in the English pastorate in Narayanganj and was one who rejoiced in giving, not merely of his substance, but of his time and energy. He had retired from administrative work, but his work for the Kingdom was never given up.

* * * *

Firm Under Persecution

"MY travels in January took me to Orissa and Bihar. In Berhampore I was glad to meet a Brahman convert who had recently been baptized. Although he has suffered persecution, he has stood firm and given a clear witness to his faith. At Udayagiri I was just in time for the end of the Christmas feasts, and it was encouraging to hear of a large number of baptisms during the preceding weeks."

D. SCOTT WELLS

* * * *

HAPPY DAUGHTERS OF CEYLON

Open Opposition

"I WAS at Hathin on Christmas Day and we had a grand gathering there of about 300 Christians from eight villages, including a number of enquirers from the village of Putri, where there are about thirty families eagerly anticipating baptism. The Arya Samaj held a special series of meetings over Christmas in Hathin with a view to intimidating the new converts, but they quite failed in their purpose, for all came in force to attend our service. The converts had once again been threatened with severe reprisals if they did not give up their faith."

RONALD W. THOMAS

* * * *

Travel in Congo

"I HAVE been glad to be able to visit nearly all the villages from which the girls on the station came. Some of these villages are nearly eighty miles' walk from San Salvador. The girls can make the journey in three days, partly by roads (though you would think them not much better than a cart track), partly by jungle paths, with the long grass from nine to ten feet high on each side, and streams and marshes to wade through on the way, with some very rough steep hills to climb up and

down. My visit was made in the dry season when the station school is closed and the girls are in their village homes for two months.

* * * *

School-Girls' Witness

"WE were very pleased when we visited their villages to find that most of them were helping the teacher in the schools, and some, where the town had no teacher, had started to hold school on their own, and to teach the people hymns they had learnt in San Salvador. The girls who went with me took their part in preaching the Good News of the Saviour to lots of people who came to hear it."

EILEEN MOTLEY

REV. E. A. PAYNE, M.A., B.D., B.LITT., VICE-CHAIRMAN OF THE SOCIETY AND ACTING JOINT CHAIRMAN WITH THE REV. W. R. WATKIN, M.A.

* * * *

A Picture of Kimpese from *Africa Advancing*

KIMPESE is a training institute in Lower Congo for church workers and teachers, jointly supported and staffed by the British and American Baptists and by the Swedish Mission. Besides the primary and elementary work of the lower grades, the school offers more advanced courses for teachers and ministers. In addition to the shops, where they learn to do skilled work with tools and simple machinery, the school has an excellent farm. On this farm some of the best fruits and cover crops are grown, and the best practices for checking erosion and maintaining soil fertility are taught both by precept and example. The students learn good practices in the cultivation of food crops. They use the best varieties of seeds and plants and take these to the communities to which they afterwards go.

Many of the older students are married. Each family lives in a small but neatly-furnished house of the type that could be duplicated in any village. Each has a sanitary latrine and a poultry house, with a good breed of chickens, and each family has a plot of land on the school farm, where they raise food crops. There is friendly rivalry as well as mutual aid in time of need.

The wives come to special classes arranged for them, and learn from the doctor and nurse the essentials of child care, cleanliness and sanitation, and the preparation and cooking of food with simple native equipment. The whole community is going to school and learning to improve the standard of life. Religious teaching, as well as the regular class-room work, has a practical expression in home life and in community relationships.

* * * *

At Bolobo

"THIRTEEN students are now in residence at the *Ecole de Pasteurs*, with their wives. They represent six tribes—Nunu, Tende, Sengele, Teke, Boma and Mpama. The course is designed to prepare for the entrance examination to Kimpese, and lectures are given accordingly in New Testament, Old Testament, French, Arithmetic and General Knowledge. An examination at Christmas will enable us to see how many are sufficiently advanced to go forward for a course at Kimpese. But for those not up to Kimpese standard, it is hoped that our course here will prove a considerable help.

* * * *

"NEEDLESS to say, we are planning refresher courses for all our teacher-evangelists throughout the Middle River area, and are hoping to bring them all in turn for three-monthly periods, or spiritual refreshment and tuition. The spiritual and intellectual quality of the African ministry was never more important than now, and the training of African Church leaders is a vital need. We shall welcome your prayers as we put our hands to this task."

* * * *

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:
General Fund:—Anonymous, £12; Anonymous, £5; A Village Bootmaker, £6 10s.; E. I. E., Thank-offering for Kibokolo, £5; The Lord's Tenth, 15s.; R. S. W., 5s.; M. S., Cambridge, 10s.; Two Friends in Crowborough, £1; M. H. and S. A., £3; E. H. Rosedene, £1 10s.
Medical Fund:—Rev. J. W. Walker, 5s.

Legacies

The following Legacies have been received in recent months:

		£	s.	d.
Feb. 11	Miss N. E. Blower	399	4	10
12	Miss M. Grant	175	0	0
18	Miss J. E. Davies	2,332	5	5
20	Miss A. Simmonds	9	10	0
28	Mrs. J. E. Halford	2,931	14	5
Mar. 6	Miss Knust	9	13	5
15	Miss E. Smith	20	0	0
Apr. 2	Miss D. Arnold	6	15	6
8	Mr. T. Garland	9	0	0

Arrivals

27th December, Rev. and Mrs. H. Griffiths, from Dinajpur.
21st March, Rev. T. Powell, Special Commissioner, from Jamaica.
29th March, Miss E. G. Davis, from Kinshasa.

Departures

23rd March, Mrs. R. V. Emery, for Rangamati; and Mrs. R. Lund, for Bhiwani.
25th March, Miss D. Philcox, for Gaya; Miss L. M. Case, for Balangir; Miss H. E. Smith, for Palwal; Miss E. M. Hallett and Mrs. W. T. Morgan, for Delhi; and Mrs. B. C. R. Henry for Udayagiri.
6th April, Miss C. M. Mackinnon, for Tsinanfu.
11th April, Miss M. Clark, for Lungleh.

Birth

24th March to Rev, and Mrs. J. H. E. Pearse, of Calcutta a son—Edward Roger.

Deaths

30th March, at Seaview, Isle of Wight, Mrs. Robert A. Williamson, formerly of Calcutta.
11th April, in London, Mr. William Olney, Honorary Member of the Committee.
15th April, in Edinburgh Dr. Helen Gregory, late of Berhampore.

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THE INDIA YEAR

CELEBRATING 7th OCTOBER

A SCENE IN THE KOND HILLS, INDIA

IN the second article on the "India Year," I deal more specifically with the chief item of our programme for the year. Early October seems to have a place of its own historically in our B.M.S. calendar. For example, it was on 2nd October, 1792, that the Society was formed, and it was on 10th October, 1845, that Timothy Richard was born, and so far as India is concerned, it was on 7th October, 1805, that Carey and his colleagues drew up the Serampore Covenant.

October, coming as it does at the beginning of the winter's work, is an excellent month for B.M.S. celebrations, and we invite the churches of the British Isles to make Monday, 7th October (or some other day that week) a red-letter day in their missionary effort for the current year.

OUR suggestion is that the evening of 7th October should be set apart for a gathering on the United Nations pattern, at which the subject on the agenda will be India and its situation and needs. We propose that there should be three addresses of a quarter of an hour each, followed by a fourth address of twenty minutes. They would touch on the following themes :

(1) India's tremendous and growing population ; her poverty, hunger, and frequent famine ; her potentialities, for example, in heavy industries, and especially steel ; the new plans for agriculture, roads and transport.

(2) The pressing and perilous political problem in India which is, seemingly, baffling the best brains of all parties ; the genesis of this passion for political freedom and its promise in relation to India herself, Great Britain, and the world.

(3) India's state of mind, and her philosophy and religions—Hinduism, Mohammedanism, the Parsees, and primitive animists, etc. ; the future of education in India, and her ethical ideals.

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(4) An address in which the Christian contribution to the solution of India's gigantic needs would be set forth ; William Carey and the Serampore Covenant, with its basic Christian programme and its far-reaching application of the mind of Christ. There would be references also to the Church in India and the Missionary Societies, especially our own.

For the effective presentation of such tremendous themes, we shall provide adequate material, prepared by India missionaries, which will be available on application.

J. B. MIDDLEBROOK

THERE CAME ONE RUNNING

By H. W. NICKLIN, B.A., B.Sc., Dinajpur, Bengal

Signs of spiritual quickening are apparent in many places in North Bengal. Mr. Nicklin here records one. Prayer Partners will add this village to their prayer list.

HE had obviously just come from the pool which we had passed a minute before, for he was very wet. Apparently he had been bathing and, seeing us cycling past, had run after us. After the usual greeting, he asked us to go to his house not far from the road.

I was touring in the northern part of our area, over the border from Dinajpur District, in the Purnea District of Bihar. With me were two preachers whose work lay in the neighbourhood and who could speak the mongrel Bengali which is current there. We still had twelve miles to go, over the sort of road on which that distance takes two hours or so, and it was already late in the afternoon. Should we take the risk of having to finish our journey by walking the last few miles in the dark? Or should we try to satisfy our suppliant with a promise to come back some other time?

MISS USHA BISWAS, PRINCIPAL, GIRLS' SCHOOL, BARISAL, BENGAL

A SIMPLE WITNESS

The man came from the village of Jaipur which we could see beyond the pool. His brother had married a girl from a Christian family who lived in a village some five miles away, from which we had just come. She had never been baptized, and her wedding had been by non-Christian rites. So one need not except her when saying that there were no Christians in Jaipur. So far as was known no Christian preacher had ever been there. Before that girl had married there they had scarcely known that there were any such people as Christians.

To her credit it must be said that now they had learnt enough to be interested in the Christian faith. Low-caste Hindus, completely uneducated, they probably knew little of their own religion. The girl herself was illiterate, and was unable to say much about the Gospel. But by her life and simple prayers, she aroused enough interest for them to ask her brother to come and teach them. He and others had been several times, but they themselves had been Christians only a few years and could still be called learners. Perhaps at that stage their words were none the less effective for being elementary.

HEARING FOR THE FIRST TIME

We agreed to go. Who could have refused? We were welcomed with all

that their simple hospitality could provide. String beds were brought out for us to sit on. Water was boiled for tea, though we had to unpack my luggage to provide the tea and sugar. It happened to be the village market day and so they sent for milk and puffed rice.

Meanwhile, word had been passed round the village that Christian preachers had come. When we started with a hymn and prayer, about a dozen had collected, but by the time the two preachers had spoken the number had increased to over thirty. Behind a screen on the veranda of a house six or eight women had gathered, and the men sat in a circle on the ground. The addresses, as might be expected, were very simple about the life, death and resurrection of Christ and the elements of the Christian faith. At the close of his address, one of the preachers sang a hymn, "In the kingdom of Christ there are joys which cannot be described." All seemed interested, and (unusual for India) none left before the end.

They were a mixture such as would be difficult to find except in an Indian village; low caste Hindus for the most part, but one or two Brahmins and a few Muslims. Only one Brahmin could read, and we gave him a copy of St. Matthew's Gospel. Before we had to hurry away, I offered a brief closing prayer, asking that their interest might grow until they knew of the length and breadth and depth and height of the love of God in Christ, and the three of us joined in the Lord's Prayer, asking that the Kingdom of God might come in Jaipur village and His will be done there.

The Fruit Appears

That was three months ago. Since then one of the preachers has visited them several times. The latest news is that four families have asked if they can become Christians and have been enrolled as enquirers for further instruction. We hope for advance in this hitherto non-Christian village. May Jaipur (which when translated means "The Town of Victory") be the scene of great triumphs for the Gospel of Christ.

* In a covering letter Mr. Nicklin reports of Dinajpur: "The work here is most encouraging. We have baptized 82 since October and expect more soon."

SHANSI REVISITED

By R. H. P. DART

Our April number described the return of Mr. Dart and Mr. Sutton Smith to Taiyuan, capital of Shansi. A later letter, from which the following extracts are taken, tells of their visit to other stations to the north.

Sinchow

IT was a great joy to visit this place and what a welcome we had from the friends there! The city seemed to have taken a special holiday to greet us. We found the church very much alive and its members showed enthusiasm and optimism. Throughout the seven years of the Japanese occupation the work has been carried on in the court of Mrs. Tung, and we owe her and her helpers a great debt of gratitude. On the Sunday we held a Dedication Service in South Street Church. Between 500 and 600 people, all standing, crowded in, and I was fearful lest the walls on either side should bulge outwards. Many had, of course, come out of curiosity, but, nevertheless, the service was quiet and reverent.

A church meeting, with nearly 100 members present, followed. They chose their deacons—four men and two women—the first election for seven years. It was grand to see how they rose to the occasion. It was their church and they were ready to assume their responsibilities. We attended by invitation the first deacons' meeting, and it was thrilling to note the enthusiastic way in which they discussed church affairs. They have developed during these years that spirit of independence which we have all longed to see.

We visited members in their homes, had small groups in the home with us, and prayer meetings came naturally in the morning, afternoon and evening. One evening we were undressing for

bed, when twelve members called. So we pulled on some clothes and gathered round the fire again. We sang the 23rd Psalm and prayed together. Mr. Wang Ching Hsien, now in business, is taking a leading part in church life.

KUOHSIEN

WE spent three days here visiting people in their homes with a final meeting of over 100 in the courtyard of Mrs. Liu Ying. Here again we found the church alive and keen. One special feature was daily worship in Mrs. Liu's room. With a dozen women seated on the *k'ang* (brick bed) and five or six men standing round, we sang several Psalms or passages of Scripture and then closed in prayer. We found everywhere the people have memorised the Scriptures and sing or chant them, a practice to be commended in view of the acute shortage of Bibles.

MAP OF SHANSI

TAICHOW

HERE we struck the coldest wintry weather with heavy snow, but we were warmly welcomed during our four days' stay. Some lukewarm members have left, but those remaining are first class. Several new faces were there, including the headman of a nearby village who worshipped with us on the Sunday. In a group meeting he told the story of his conversion. From being a very bitter opponent, he had become an ardent Christian of two years' standing. Besides two meetings, we held frequent group meetings in our living-room, and prayer time was at all hours of the day and evening. The church premises are ready for immediate use.

We were invaded at all hours of the day by students and arranged a special service for them on the Sunday afternoon. One hundred and twenty came, and afterwards we asked them if they were still interested in the Gospel and if they thought the Christian faith had a message for present-day China. They unanimously answered "Yes," and agreed to hold a service every Sunday. Ch'in Liang, a Christian teacher, has charge of the senior students, and Mr. Li, another Christian teacher, will lead the younger ones. This special effort calls for the prayers of the home churches.

Our members have been through hard times, but so far from complaining, they declared that the Lord had been with them and had supplied the grace and power they needed.

FANSSU

OUR four days here were delightful. We were impressed by the reverent attitude of the seventy Christian friends in the services. Our church here has some notable Chinese leaders and the evening talks in Mrs. Kao's house proved most refreshing. Conditions here are much disturbed, for the Communist army is active and the town has the air of being on the frontier line, and all civilians are mobilised and drilled daily.

We found in each place that the magistrates were most helpful. Mission buildings and missionary residences are mostly in fair repair and are gradually being returned after Japanese occupation. Most of the furniture has, however, disappeared.

We had abundant evidence that the work of past years is showing itself in its best and truest sense. The seed sown has borne fruit during these hard and troublesome times, and it has been a privilege to see something of the harvest.

A Baptist Woman Chairman

THE Chairman of the National Christian Council in China is a woman—Dr. Wu Yi-Fang, president of Ginling College and a member of the Baptist denomination.

STANLEYVILLE: A WORLD CENTRE

By HUBERT B. PARRIS, Beigian Congo

TO those familiar with stories of pioneer missionary work in Congo it may come as something of a shock to realise that the rapid development of modern means of travel in recent years, and especially the necessities of war transport, have made of Stanleyville, in the very heart of central Africa, a commercial centre of growing importance and a focal point of routes from the ends of the earth. Not only is it at the head of the navigable centre stretch of 1,000 miles of the Congo River between Stanley Falls and Stanley Pool, with a modern river-port installation handling over 10,000 tons of cargo a month, and linked by rail past the Falls with further river and rail transport by the Lualaba to the Copper Belt, Tanganyika, and South Africa; but it is also the centre of a network of roads leading to the four points of the compass and affording direct road transport to Elizabethville, Lusambo, Coquilhatville, French Equatorial Africa, The Nile at Juba, Lake Albert, Lake Kivu, and beyond to Uganda, Ruanda Urundi and Tanganyika.

MR. ENNALS GREETS A VISITOR AT STANLEYVILLE

The closing of the Mediterranean to normal traffic during the war led to huge shipments of lorries from America being brought up the Congo to be assembled in the garages of Stanleyville and sent in convoy with native drivers through the Sudan to the Middle East.

It is however in respect of air transport that the most striking developments have occurred. So that during the past five years Stanleyville has welcomed visitors—some, important figures in the war and world politics, including Princess Olga of Greece and Mr. Randolph Churchill, who had found that the best route between New York or London and Cairo, Teheran, Moscow or Chungking, lay through Stanleyville! The B.M.S. bungalow at Stanleyville has proved a haven of refuge to missionaries of many nationalities and societies going on furlough or holidays, or returning to their fields, especially as the hotels and private accommodation of the town were continually taxed to the utmost by the daily arrivals of planes from Léopoldville, Elizabethville and South Africa, Lagos, Takoradi, Khartoum, Kampala, and other places.

AMONG our missionary visitors we recall especially a couple travelling from Teheran to the Cameroons (by car from Nairobi); a group from New Zealand who, failing to find sea transport up the East Coast from Durban, came overland by Rhodesia and the Nile *en route* for Palestine and Syria; two C.M.S. ladies from Nigeria going to Tanganyika, and many who had travelled from America or England via Cape Town or Matadi in order to reach Eastern Congo, the Sudan, Kenya or Egypt.

The Congo native, especially in the large cities, is no longer cut off from the main currents of the life of the modern world. Both for military service and for the provision of urgently needed supplies of rubber, palm oil, minerals, etc., the African, even in the depths of the forest, was drawn into the vortex of the world war. The world has come to Central Africa and to-day the native of Stanleyville or Léopoldville is in very deed our neighbour. Are we ready to show ourselves neighbours to him?

STANLEYVILLE : A WORLD CENTRE

THE Stanleyville population of over 25,000 natives is drawn from all parts of Congo, but especially from the Eastern provinces, and represents a medley of tribes, among whom Kingwana, Lingala, Lokele, French and, among the British West African group, English, serve as the more common means of communication. All of these languages and others occasionally, are used in our Sunday services as we seek by all means to save some.

In town life tribal controls are relaxed and new temptations to drink, dancing and immorality abound. Many of our folk have been taught by other Protestant Missions in the villages from which they have come, and for them the B.M.S. church in Stanleyville provides a Christian fellowship and centre of inspiration to service for Christ. This has kept many from slipping back into the prevailing sin and heathenism. In each of the suburban areas, as well as in the five military camps and the hospital, groups of Christians have been formed, each with a leader or elders, and often at dawn the sound of primitive bells or drums across the water reminds us that some of these are gathering for prayer before going to their work of the day. In some sections the women have special afternoon meetings, and in three such groups there is a total attendance of about 350. Our grief is that for the children of our Protestant community we have as yet no school available apart from the very inadequate rural schools in the suburbs ; but it is our earnest hope that the central school projected in the Ter-Jubilee plans when founded and staffed will help to meet the need, so that Stanleyville need no longer merely absorb the products of the rural missions of the Province, but may itself so train its youth in the things of God that those who now so frequently leave our community for work in distant parts of the Province may do so as effective lay missionaries for Christ and His Church.

NEW-COMERS IN SIAN, CHINA

Mr. and Mrs. Sutton, newly appointed missionaries in Sian, capital of Shensi, have written their first home letter, from which these extracts are taken.

Strangers, Yet at Home

SIAN, a city estimated to have a war-time population of a million people, represents a great challenge and opportunity for Christian work. There are three B.M.S. compounds—the first, a hospital and nursing school, with primary school and Chinese Church nearby ; the second is the site of a large girls' middle school ; and the third has a Christian bookshop, where we maintain a British and Foreign Bible Society agency, and where Bible class work is carried on. There is also another Chinese Church in the city, and both churches have their Chinese pastors and leaders.

Church Services

THE services in the city church are well attended, but we found them strange at first. There is usually hymn-singing beforehand, and the time of starting is not very sure. The men sit on one side and the women on the other. The singing is poor by home standards, though it is usually hearty. People come and go freely and children wander in and out. The noise and lack of order by our standards is at first disconcerting. Many strangers come in week by week, and the preaching opportunities are great. The eager reading of Bibles, hearty singing and attentive listening to the preaching takes one in mind to New Testament times.

In the Country

WE have visited one country church. We were encouraged to see the keen young pastor who was holding the church together amid many difficulties, one of which was his lonely status, cut off from fellowship with co-workers. The New Testament ideal of workers going out two by two is not possible because of lack of funds.

Tsun Te Girls' School

WE were shocked to see the condition of the school premises, which are the old bombed hospital buildings. Four features distinguish this Christian school from Government establishments. The first is morning prayers. The second is regular Scripture teaching. The third is opportunities for getting to know the girls personally and to do Christian work among them. Finally, there is the regular student service arranged by the students. There is great urgency to make the most of our opportunities here, for the Government is making it increasingly difficult financially for private schools to continue.

FROM THE EDITOR'S TABLE

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week : Léopoldville, capital of Belgian Congo, with 6,000 white people and 80,000 Africans drawn from all parts of the Colony and beyond, presents a great and unique challenge to meet which workers are all too few. Pray for the missionary staff, Congo workers and church members.

Second Week : We turn again to India. Prayer is asked for *Delhi,* India's capital, where our varied witness gives prominence to Christian education among Moslem and Hindu boys and girls.

Third Week : The names of *retired missionaries* remind us of years of faithful and fruitful service overseas, still continued in deputation and other work at home. Our thanksgiving should be supplemented by intercession that for these friends it may be light at eventide.

Fourth Week : We remember in particular hospital and district work at *Palwal* and evangelistic and pastoral work at *Baraut,* where the Holy Spirit is moving in the hearts of the people.

Miss Edith M. Jones

THE Secretaries regret to announce the death of Miss Edith Mary Jones, which took place on Good Friday, April 19th, 1946, at Dehra Dun, India. Miss Jones, who was sixty-seven, was the eldest daughter of the late Rev. and Mrs. Daniel Jones, of Agra, and sister of the Rev. L. Bevan Jones, M.A., B.D., also of India. She was born at Benares and began her missionary service in Agra in 1896.

After a breakdown in health, she began in 1898, a long period on the staff of the Presbyterian Girls' School in Mussoorie. Thanksgiving for her life and labour is mingled with sympathy for her surviving relatives.

* * * *

Mr. B. D. Roy

MR. B. D. ROY, M.A., has come to this country at the invitation of the B.M.S. to represent the Bengal Baptist Union, of which he is the President. Mr. Roy and his family have had a long connection with the B.M.S. He is a schoolmaster and is a leader of the Bengal Baptist Laymen's Movement. Mr. Roy is looking forward to meeting friends in the churches during his stay in this country.

* * * *

A Bicycle Wanted

REV. HENRY PAYNE, one of our ex-interned missionaries from China, wishes to obtain a bicycle, new or secondhand. Suggestions or offers may be sent to him, c/o the Editor.

* * * *

In the Lushai Hills

IN the last three months of 1945, 281 were baptized—152 from the Christian Community and 129 from the non-Christian Community.

* * * *

Crown him with many Crowns

"A GREAT Festival is going on in the city—'The Fathers' Fortnight.' Thousands of half-naked pilgrims have crowded into the city, to do *puja* for the sake of their forefathers, in order to smooth their path in the next world. Most of the houses have let every available corner to the pilgrims, and in some of them it is really difficult to find walking space on the lower floors. Pilgrims are lying sleeping, or sitting eating, in every corner. Priests and beggars make a lot of money during this fortnight. So do the people who let accommodation. I have seen few young pilgrims. They are all middle-aged, or elderly.

* * * *

A Message of Hope

"IT is a sorrowful, depressing business to go through lanes and houses crowded with these religious pilgrims, and realize that they are really thirsting for the water of life and yet are turning away from it. Yesterday evening I wandered out of the compound under a lovely sky, in search of a breath of fresh air. There was so much beauty in all the surrounding green grass and trees, and flowering bushes, that it seemed as if even the untaught should be able to see the hand of a loving Creator—and the city was packed with thousands of blind worshippers. As I came, rather sadly, in at the gate again, I heard singing. The teachers, sitting outside, had laid down their sewing and begun to sing as darkness came on. The words they sang brought fresh heart and hope—'Crown Him with many crowns.'"

JESSIE DRAKE

* * * *

Equality for Protestant Missions in Congo

AT the recent meeting of the Congo Protestant Council, a letter was read from M. Godding, Minister of the Colonies, which stated that the Belgian Government had decided that from now on all Christian missions in Congo would be on the same footing; and they would receive equal treatment, not only in the matter of educational subsidies, but in other ways, too.

PASTOR, EVANGELISTS AND TEACHERS, RANGPUR DISTRICT, BENGAL

The Council's Response

THIS announcement was received with profound gratitude by the Council which passed a resolution recording its pleasure that the disabilities which Protestant Congo Christians have suffered have at last been removed, and its appreciation of the long continued sympathetic advocacy of this step by the Governor General of Belgian Congo.

CHRISTIANS OUTSIDE NEW CHURCH, BISIPOLI, BENGAL

* * * *

A Call to Missionary Societies

THE resolution concludes: "The Congo Protestant Council calls on all member missions to study closely and carefully the implications of acceptance of Government recognition and subsidy of their educational work and to do their utmost to conform heartily and loyally, in spirit and in letter, in quality and consistency of work, to the requirements of the Colonial Government in regard to schools and training centres. At the same time the C.P.C. emphasises again the unique contribution of Protestant Missions in the field of education in work and deed, in outlook, aim and practice, completely Christian."

* * * *

West African Central Conference

A UNITED West Central African Conference of Missionary Societies will take place in Léopoldville from July 13th to 24th. Africans as well as missionaries will attend as delegates and consider such questions as The Christian in Africa, The Church of Christ in Africa, The Challenge of Changing Conditions, and Christian Responsibilities in Health, Education and Literature. Dr. Chesterman is among B.M.S. representatives. The Conference is calculated to affect profoundly future missionary work in West Africa.

* * * *

Thysville, Belgian Congo

AS the centre of the Congo railway repair shops, Thysville has many white residents and, for Congo, a large native population. Our church membership is big, but the heathen population is still bigger. The mission is established also in 121 surrounding villages. "The native teacher-evangelists and deacons are mostly sincere and earnest men. They are often eloquent preachers. Their preaching is very dramatic and spoken in picturesque idiom, which is what their own people like and understand." Sunday and day schools, a dispensary and baby clinic are in full swing.

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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:
General Fund:—Anonymous, £2; X.Y.Z., £8.
Medical Fund:—S.B., £2.
China Relief:—Raven, £1 10s.

Arrivals

18th April, Rev and Mrs. J. Davidson, from Upoto.
1st May, Dr. H. R. Williamson, from his visit to India, Ceylon and China; and Miss F. A. Brook, from Ratnapura.

Departures

29th April, Rev. and Mrs. E. H. Morrish, for Kimpese.
6th May, Rev. and Mrs. A. R. D. Simpson, for the Upper Congo Training School.
16th May, Rev. F. J. Raper, for Lungleh.

Births

23rd April, at Yakusu, to Dr. and Mrs. S. G. Browne, a son—Alister Raymond.
29th April, to Rev. and Mrs. D. F. Hudson, of Serampore a son—John Robert.

The Mission House is 93-95, Gloucester Place, London, W.1
Telephone: Welbeck 1482-4

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1792 — — 1946

MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

AUGUST, 1946

VOLUME 128

PRICE TWOPENCE

THE INDIA YEAR

THERE was an earlier historical period when a great variety of charters appeared with declarations of great principles in terms of human values and ideals. It was in 1776 that the Provisions of the American Constitution were promulgated, and it was in 1789 that the threefold demands of the French Revolution — Liberty, Fraternity and Equality — were heralded by their revolutionary advocates.

But there was another document belonging to this same period which is more than worthy of a place alongside the great political and social documents of all ages. In fact, it might well have been hung, in full view of all the delegates, on the wall of the Central Hall, Westminster, at the initial meeting of the U.N.O. on 10th January, 1946. I refer to the Serampore Covenant, which is given the central place on this page. It is more than a "Bill of Rights" or a "Charter of Values and Freedoms," for it was drawn up in India by Christian missionaries amid the teeming millions of that great land, in all their hunger, ignorance and sin. On the negative side, it was a challenge to the exclusiveness of Hindu caste and to the one-sidedness of Mohammedans who declined to allow women an immortal soul. In a later article, I hope to analyse the principles, challenges and resources which the Covenant declares as its basis and hope; and I give notice that a Serampore poster will be available for all the churches in the autumn.

J. B. MIDDLEBROOK

THE SERAMPORE COVENANT

Solemnly entered into by Carey, Marshman, Ward and their colleagues on October 7th, 1805.

1. *To set an infinite value on men's souls.*
2. *To acquaint ourselves with the snares which hold the minds of the people.*
3. *To abstain from whatever deepens India's prejudice against the gospel.*
4. *To watch for every chance of doing the people good.*
5. *To preach "Christ crucified" as the grand means of conversions.*
6. *To esteem and treat Indians always as our equals.*
7. *To guard and build up "the hosts that may be gathered."*
8. *To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.*
9. *To labour unceasingly in Biblical translation.*
10. *To be instant in the nurture of personal religion.*
11. *To give ourselves without reserve to the Cause, "not counting even the clothes we wear our own."*

[It was urged that this Covenant be read in every Mission Station quarterly.]

NOW PRINTING

BOOKS FOR THE INDIA YEAR

THE GOSPEL IN INDIA: W. E. FRENCH

RAMA, A LITTLE BOY OF INDIA: WINIFRED HEMMENS

MEN FEAR THE DARK. and **THE RETURN.** Two Plays by LOIS M. CASE

THE COST OF DISCIPLESHIP

By EDITH M. RUGG, Bengal, India

TEN years ago, a non-Christian girl of about eleven years of age, whom we will call Malika, asked to be allowed to come and read in the Dinajpur Boarding School. Her family was of some standing in the village where she lived, and they were unfavourable to her request because, not long before, another non-Christian girl from the same village had come to the school and had decided to become a Christian. Malika was very dear to her father and he found it painful to refuse her entreaties. He gave his consent, at length, on condition that she did not become a Christian.

Malika settled happily in the school, and no pressure of any kind was brought to bear on her in the hostel. But, at the end of three years, she told us that she wanted to be baptized because, promise or no promise, she had come to love the Lord Jesus and desired to confess Him. We had to let her father know and we waited prayerfully for his consent. One day he would send saying that he had no objection, but that would be followed shortly by a refusal. At that time he himself was halting between two decisions. Should he remain as he was, or should he declare himself a Christian? Even to the day of the baptism we were uncertain as to whether Malika would be allowed to have her heart's desire. Our prayers were heard, however, and she, with six other hostel girls, was baptized in the river. Her father was present as a sympathetic witness, but he would not take the same step himself.

SUNDAY SCHOOL CLASS, BARISAL, BENGAL

Her grandfather was an implacable enemy of the Cross. He was intensely angry both with his son and granddaughter, and Malika went home for the Christmas holidays apprehensive of persecution, but surrounded by our prayers. We hardly expected to see her back again. She wept as she left, saying, "Though they will not let me come back again, I know no one can take Jesus out of my heart." To our joyful surprise, however, she did return, and stayed two more years until she had passed through the school and was due to leave in the normal way. We parted from her with regret, for she was gentle, sweet and helpful.

WE still hoped that her father would come boldly out and make his decision for Christ, but it seemed that he missed his golden opportunity. He lost interest in Christianity as he came increasingly under his father's influence.

From time to time opposition to Malika's new faith flared up at home, but it seemed to come to nothing definite until recently, when the duty to arrange her marriage became urgent. Then the old hostility arose again and persecution began. A non-Christian husband was chosen for her and Malika refused to comply. She is so gentle and pleasant-mannered that one might think she would be easily over-ridden. But not only will she not be faithless to her Lord by marrying a non-Christian (which in her case would virtually mean going back into darkness herself), but there is a Christian lad, an old boy of this school, who wants her and whom she wants.

Her family remained adamant, in spite

of the fact that the chosen man is a character who could only cause her the deepest unhappiness. Pressure was put upon her until a day when it was no longer safe for her to remain at home. She escaped to a refuge and sympathetic friends. Her father came in pursuit and it was necessary to tell him plainly that as Malika was of age and could legally do as she pleased, we should support her in opposition to his plan for her. Pale, but resolute, she faced him before witnesses and said she could not again go home to risk the danger of that other marriage. He accepted her refusal and returned without her.

SO she is here, and while she waits, she is helping us in various ways. Soon she and the boy she wants will be married. Please pray for this young couple as they enter together into the future, that their home may shed light around them, and that they may become a blessing to many. Pray also that the father may come to be glad that Malika did not obey him, and that even yet he may accept the Saviour he has hitherto rejected.

A CONGO CHURCH LEADER

By IEUAN G. MAURICE, Kimpese, Belgian Congo

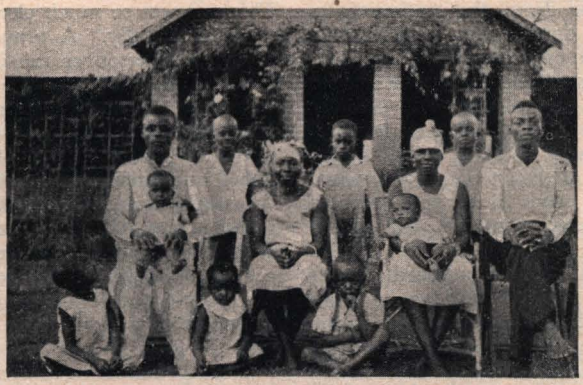
Kimpese is a United Training Institute in Lower Congo for Pastors and Teachers in which the American Baptist Mission and the Swedish Missions Forbündet are associated with the B.M.S.

LULA learnt to read and write in a village school in the Kibentele district. He was a bright lad and soon qualified to gain admission to the station school at Kibentele. From there he was sent to the higher school at Wathen and, after the completion of this course, he returned to teach in the Kibentele area where he taught for two years and married a girl named Nzuzi. During this time he felt a desire for further teacher-training and was admitted to Kimpese in September, 1943. He was accompanied by his wife and baby and Ntoni, a help.

Lula did so well in the entrance examination that he was placed in the second year class. Both he, and his wife especially, found life at Kimpese something of a strain during the early months, but like all other students, they quickly settled down in their new environment.

Life at Kimpese is framed on broad lines. The mornings are devoted to classes, husbands and wives being taught separately. The afternoons for Lula were occupied with instruction in manual work, including elementary masonry and carpentry, and the care of plantations. In the evenings Lula was again in school. Saturdays found both husband and wife in their garden where they grew their own food. Each student is allotted a planted garden on arrival, and he must care for this during his stay and hand it over in good condition to a new student when he leaves.

On Sundays Lula often visited neighbouring villages and conducted services in them. He also took his turn in leading morning prayers at Kimpese. For about two months each year he spent his afternoons teaching in school. The school is run with the dual object of providing education for the children of the students and of giving opportunities to the students to practice teaching under supervision. During these months, too, Lula taught in Sunday School. Little Ntoni went to both schools, to be joined later by the second infant, Lufulakio.



KIMPESE: LEAVING STUDENTS AND THEIR FAMILIES

THE fact that at Kimpese the entire family is under instruction offers a rare opportunity to cultivate

Christian family life. Our aim is to aid students so to organise their Christian homes that when they leave to undertake work in the villages they can set before the people an example of a Christian home. Each family has a house, a garden and all other things necessary for normal living. The communal life of the village is encouraged. All attend morning prayers and all work in the gardens. Both men and women are taught to conduct services. The wives attend cookery classes and visit our infant welfare centre regularly. Our chief aim with the women is to develop a sense of comradeship between them and their husbands in Christian service, a desire to assume the responsibilities of a Christian wife and mother, and to do all they can to raise the standard of the Congo women.

Kimpese also offers exceptional opportunities for developing a sense of brotherhood among the future leaders of the Congo Church. While most students come from Lower Belgian Congo, some have travelled from as far afield as Yakusu, over 1,000 miles away. This year, for the first time in the history of the institution, we have students from every station in Belgian Congo. At our Bible Sunday this year, passages from the New Testament were read in ten African dialects, each known by some of the students. In this free and happy community it is easy to imagine how ideas are shared and how men from different tribes and districts learn to understand each other and to share each other's difficulties. During his stay here Lula has seen something of the reality of the universal Christian fellowship.

LULA and his family will soon be leaving us. They return to the Kibentele area to begin their life's work at one of the most critical periods in the history of Congo. Their disappointments will be many and they will often find it difficult to practise what they have been taught. They will be disheartened and discouraged by the apathy and backwardness of their people. While at Kimpese they have formed new ideas about life and have received a new vision of the future of their country. As we send them forth as labourers in the Vineyard we are confident that the One Who led them here will uphold and strengthen them in years to come. We ask you to pray, not only for Lula and Nzuzi, but also for all the other Kimpese families.

NOTE.—*The development of a trained Congo Church leadership is part of the Society's policy. With the help of the Ter-Jubilee Fund, training Institutes are to be established for the Angola, Middle River and Upper River areas, and thus eventually our entire Congo field will be covered.*

AN AIRMAN IN THE KOND HILLS

By T. WRAGG, L.A.C.

RECENTLY I had the very good fortune to spend a holiday at the B.M.S. hospital at Berhampur and at Udayagiri. I thus achieved an old ambition, a chance to see for myself how the work is done.

I arrived at Berhampur and was introduced to the hospital staff. After breakfast I was taken on a tour of the hospital and was met with enquiring looks from the patients who were wondering, no doubt, what a mere male was doing in a women's hospital.

On the Sunday morning I was invited to attend the service for the patients in the hospital. Although I could not understand a word of what was said or sung, I was thrilled at the way all listened to every word and nodded their heads now and then in agreement with some point in the Bible-woman's talk.

The following day saw us aboard a very antiquated bus *en route* for Udayagiri some 78 miles away in the Kond Hills. It is impossible to describe all I saw at Udayagiri, or all I felt, but it will always live in my memory. I was shown over the Moorshead Memorial Hospital and introduced to the staff, and was taught the intricacies of the tube-well by Dr. Wilkins.

Another day, Mr. Evans and Mr. Cross took us to a Christian village where a feast was being held. I was amazed at the difference between this village and its people and other non-Christian villages I have seen. This one was so much cleaner and the people were so friendly. A prayer was said by one of the villagers over the curry and rice, and I was interested to note that no one, not even the children, touched their food until grace had been said.

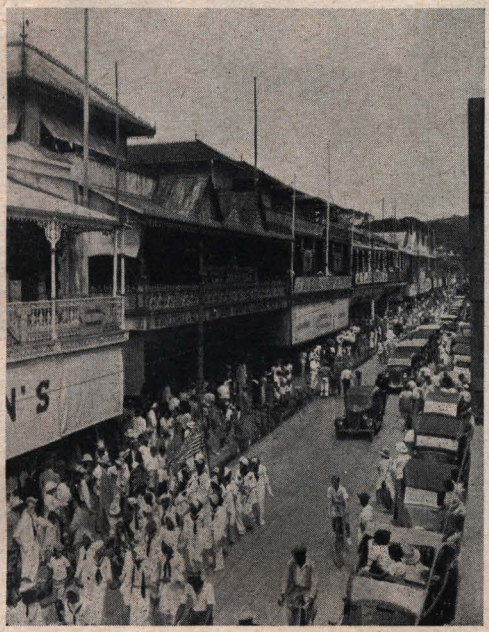
Walks provided us with very interesting views and further wonderful experiences. If we stopped at a Christian home, we were given a cup of tea. Again I was impressed with the cleanliness in these Christian homes and the happier expressions on the faces of the people and it was a real joy to me when they asked that we had prayers before we left.

I am proud to have met such grand people and thankful for the wonderful time I had.

AT PORT OF SPAIN, TRINIDAD

Mr. Poupard has just settled in our Port of Spain Church, Trinidad. Here are some of his early impressions.

WITH the help of two women workers of the church, I have visited about thirty homes. Already the pastoral work is showing fruit. I have also visited each of the departments of the church and have been impressed by the keen and intelligent leaders as well as the fine number of able young people. The C.E. Society, which celebrates its forty-ninth anniversary next Sunday, is the largest in the colony, and the active and associate membership, including the Busy Bees (junior section) is 105. On Wednesday next an anniversary service will be broadcast over the local Rediffusion System and I hope to give the address. On my first visit to the Society it was good to hear the same C.S.S.M. choruses being sung as at home, and to hear the Sunday School children singing from the *Sunday School Hymnary*. The church Aid Society which meets monthly has a membership of twenty-five and is composed of women members of the church. This Society has rendered excellent service to church funds and social activities. The women's meeting, averaging twenty-five, also meets monthly on the Thursday preceding the Communion Service.



STREET, PORT OF SPAIN, TRINIDAD

The Sunday School follows the morning service: 160 scholars are enrolled, with an average attendance of 105, and the children are well behaved. It is a fascinating sight to see their white frocks and hats against their black curly hair and chocolate-coloured skin. I am responsible for the senior girls' class which at present is studying the subject set for the Scripture examination. The hall adjoining is used for the recreational and cultural centre, a society formed over a year ago and which, I believe, will play an important part in our youth activities. It is open each evening. The mid-week service is held in the church, after which the choir meets for practice. We also have a children's own which corresponds to Junior C.E., and during Lent a sunrise service is held at 5 a.m. on Fridays. From this it will be seen that St. John's is a hive of activity, and each of the departments is well organised.

ANOTHER ADVANCE

By MORFUDD EDWARDS, Bengal, India

A NEW project faces us. The Bengal Christian Council has sanctioned a sum of money to launch a Village Women's Christian Training Centre, and the Bengal Baptist Union has given its approval to the scheme.

The Centre will be for unmarried Christian girls between thirteen and twenty, literate or illiterate who, through work and study, will be trained to become good literate Christian housewives with a practical knowledge of domestic subjects, simple nursing and child care, along with the essential Biblical and doctrinal instruction. The students will spend half their working day in the gardens or kitchen, or tending animals. The other half they will study. Every girl will be expected to work to defray the cost of food and tuition, and there will be an enrolment fee.

We shall try to be self-supporting. So we need to grow rice, lentils and vegetables, besides fruit if possible, and keep fowls and goats for meat, milk and eggs. The buildings, which we shall have to build, will be of baked mud and thatch. The Centre will be in a rural setting, thus keeping the girls in circumstances closely related to their homes.

We hope to refit the girls physically, mentally and, most particularly, spiritually for their future as mothers and housewives. Unless each girl goes home after taking her course with the horizons of her mind widened and her life dedicated to God, the full purpose of the Centre will be unfulfilled. That, we believe, is God's concern and much depends on our consecration to His purpose.

CHINA NOTES

BACK IN SHANSI: ERIC SUTTON SMITH MRS. HSU, ERNEST MADGE LUI CHIEH. R. H. P. DART.

Easter in Sian

"TO-DAY is Easter Sunday, and this morning a special hospital service was held in the church up the lane. The Easter message was prominent in hymns (some sung by the hospital choir) and in the sermon and the prayers the hospital was remembered, and $19,000 was raised during the service to help in caring for poor patients. Last Friday we met as a staff around the Lord's Table in the hospital chapel, remembering the springs of all our service here for the sick and suffering, as we took the bread and the wine in remembrance of our Lord.

* * * *

Caring for the Spiritual Life

"EACH Saturday evening we hold a Christian Endeavour meeting for the nurses and hospital staff in our library. We are discussing the parables and are becoming welded into a real Bible Study Group as we try to answer each other's questions by reference to Scripture itself. We have had seasons of real inspiration together, as when one Saturday the tremendous difference between the works of the law and the fruits of the Spirit flashed upon us. We were discussing the self-righteous Pharisee at the time! One of the younger doctors, two nurses and one of the hospital sewing women are to be baptized at the church Spring Meetings this week."

DOROTHY and STEPHEN HENDERSON SMITH

* * * *

At San Yuan

MISS STAGEMAN, a recruit to our Shensi mission, writes: "There is still much which I cannot comprehend, but one thing stands out clearly, however, and that is the tremendous opportunity which exists for evangelism and the need for adequate Christian teaching and shepherding of those young in the faith. On the compound it is difficult sometimes to realise that one is living in a heathen land. Then suddenly one is brought up short by a story of gross evil, or of demon possession, or of a Christian girl being married into a heathen home, with all that means.

* * * *

Sowing the Seed

"THE San Yuan annual fair has just been held on a huge stretch of open ground. Folk came from a large area around to sell their goods. There were fortune-tellers and a Chinese open-air theatre. At the height of the fair the place was packed with people. The church had a preaching tent, and Chinese evangelists from all the surrounding villages took their turn in preaching. This year the opportunity was considered greater than for some time, for it was the first fair held since the end of the war.

* * * *

Welcome Aid

"WITH five days of the fair to go, it was decided to dismantle the tent, because the crowds were lessening and funds were exhausted. It was a great joy therefore when a Chinese Christian shopkeeper said he would pay the expenses for keeping the tent up a few days longer, and that he would take his turn with the preaching so that no opportunity of evangelism should be lost."

* * * *

In Shantung

DURING the first three months after the reopening of the Institute in Tsinan, 14,500 visitors were recorded. The Institute is now the centre of church work. It is hoped soon to reopen the out-patient department of Chout'sun hospital.

* * * *

A B.C. Appeal

£7,700 was received as the result of the B.B.C. Appeal for China Medical Missions in March. This has been allocated to various missionary societies. An unusual number of letters were written by listeners, expressing appreciation of and interest in Chinese people. Offers of service have been received from several doctors and nurses.

* * * *

In Tribulation

SHANTUNG is almost entirely overrun by Communist and guerrilla forces, and our Chinese pastors, maintaining their witness in hazardous and straitened conditions, call for our prayers.

FROM THE EDITOR'S STORE

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Pray for the Boys' High School, *Agra*, where four hundred boys destined to leadership are under Christian influence and instruction; and for *Bhiwani*, with evangelistic and medical work in the town and countryside.

Second Week.—Four stations—Patna, Dinapur, Monghyr and Gaya—in *Bihar*, with a varied witness among students, lepers, town dwellers and villagers, troops, and others, that the Word of God may "run, have free course, and be glorified."

Third Week.—Missionaries serving in special appointments as United Board chaplains, in charge of an Anglo-Indian school, probationer missionaries at the beginning of service, and retired missionaries at the close.

Fourth Week.—Give thanks for the Australian and New Zealand B.M.S., whose missionaries work alongside ours in fruitful partnership; and for our retired missionaries in Australia.

* * * *

In the Victory Procession

AMONG the many interesting recent visitors to the Mission House, none have been more welcome than two members of the Belgian Congo Forces. They are infirmiers, trained by Baptist missionaries, who have been serving as medical orderlies in the Burma Campaign. They had the honour of being chosen to represent Belgian Congo in the Victory March in London on May 7th.

* * * *

At a Yakusu Outpost

YALIKINA, a sub-station of Yakusu, reports that work among girls is seriously affected by the dislocations of war conditions. School membership has declined before a wave of commercialism which has taken girls to markets three or four times a week to engage in petty trading. Palm-wine drinking has increased, and young men who have been attracted by work and good wages on plantations are breaking away from customs and restraints.

* * * *

After Fifty Years

IN the midst of this, the Yakusu Mission has celebrated its Jubilee, and writing about this and the present problems, Mr. and Mrs. Young say: "We are far from cast down. The Church has survived bigger crises than this and to-day it is stronger than ever before. When we look back over the years and make comparisons, our wonder is not that we have difficulties, but that so much has been accomplished in so short a time."

Church Growth in Bengal

"TO-DAY I had a letter from the Rev. J. N. Sirkar, of Rangpur, in which he says that a new church has been built at the village of Kashba, about sixteen miles from Rangpur. There are twenty-one newly-baptized Christians from eleven families who belong to the Mohuli community. There are also a number of inquirers. A teacher-evangelist has now been stationed there. Mrs. Sirkar teaches the elder girls in Rangpur Sunday School, and has started a weekly women's meeting. I had given Mr. Sirkar my magic lantern and slides, and he reports that he is able to make good use of them in the villages now that there is no black-out and carbide is available. They have organised a 'Grow More Food' campaign, and are doing their best to use all waste land and to grow as many vegetables as possible."

GWLADYS JONES

* * * *

A Glorious Time

"I RETURNED a few days ago from a long tour among the Garos. We had a glorious time. I was able to take the magic lantern to all of our villages, and great crowds of non-Christians heard the Gospel message as they looked at the slides. Sashi Babu is really excellent at describing the slides. Kala-azar is much in evidence, and one of our Christian girls died in my presence from it. We had the joy of baptizing two men and two women Garos from the non-Christian community." W. B. S. DAVIS

* * * *

The General Committee

THE *Missionary Herald* goes to press too early to permit of any account of the significant meetings of the General Committee in Huddersfield to be included. A report will, however, appear in the September number.

YOUTH LEADERS. GIRLS' AUXILIARY OFFICERS

VERA HEMMING (*Editor*), NANCY ALDEN (*General Secretary*), BARBARA MEAD (*ex-General Secretary*), MARGARET BRYAN (*Educational Secretary*), DOROTHY BAULCH (*Treasurer*), WINIFRED HEMMENS (*President*) MURIEL OWEN (*ex-President*).

FROM OUR BOOK ROOM

With His Stripes H. V. LARCOMBE. 1s. 6d. (by post 1s. 8d.).

IN this slight book, Mr. Larcombe has accomplished perfectly what he set out to do. There is no suggestion of making a contribution to the study of the Atonement. What we have here is a reproduction of a short series of sermons delivered to the writer's own people—and extremely fortunate people they are! There is now offered to a wider public this brief and popular exposition of what the Church has taught and what most of our thoughtful ministers to-day believe in connection with this central Christian doctrine. It is good that one of our congregations should have been given such solid fare. Such preaching nourishes the soul and strengthens the mind. We are glad that Mr. Larcombe has now made these discourses available to a larger constituency. We commend them to the careful attention of the more thoughtful among our people. They will find themselves amply repaid.

D. GORDON WYLIE

* * * *

Harry Wyatt of Shansi. E. A. PAYNE. 88 pp. Coloured stiff paper cover. Portrait. 3s. 6d. (by post 3s. 8d.).

THE tragic death of Dr. Wyatt at the hands of Chinese guerrillas in 1938 made a profound impression and was followed by a great demand for his life story. It has now been possible to publish a new edition of what Hugh Redwood describes as "a moving tale." It is the kind of record that will stir young people to consecration and action, and it will rekindle the fire in older folk.

* * * *

Freedom in Jamaica. E. A. PAYNE. 120 pp. Cloth, with coloured jacket. Illustrated. 5s. (by post 5s. 4d.).

JAMAICA has once more come into the picture. The welfare of its peoples is now a major concern of the Government. Their spiritual life is the subject of consideration and action by the B.M.S. Committee in consultation with Jamaican leaders. So the appearance of a new edition, brought up to date, of this book by Mr. Payne is timely and valuable. It is a record of great days and great deeds in the annals of missionary venture.

* * * *

THE National Book League Book List No. 62, *India and Burma*, has now been issued. It is a selected list of books compiled by Sir Frank Brown, C.I.E., honorary secretary of the East India Association, honorary treasurer of the Royal India Society, and a member of the editorial staff of *The Times*. The list can be obtained from the Carey Press, price 7d. post free.

* * * *

No More Strangers and Foreigners. 48 pp. Illus. cover. Map. 1s. (by post 1s. 2d.).

THIS handbook, prepared from material supplied by women missionaries and edited by Mary Causton, is a graphic description of missionary achievement and challenge among Congo women. It deals in intimate detail with the life of pagan Africa and with the transforming power of the Gospel. Not the least valuable sections are those which deal with the effect of industry and the war on Congo life and missionary work. Prepared for use in women's meetings and discussion groups, it will prove a mine of information to everyone.

NOW READY

INTRODUCING INDIA

By R. A. BARCLAY, M.A., B.D.

A Series of Outlines for Group Discussion and for Addresses prepared in connection with our

INDIA YEAR, 1946–47

I. Which India?
II. Which Religion?
III. Which Social Order?
IV. Which Educational System?
V. Which Political Solution?
VI. Which Response from Us?

1s. (by post 1s. 1d.)

CAREY PRESS, 95 Gloucester Place, London, W.1

Arrivals

— May, Rev. W. C. Bell from Sanyuan.

19th May Mrs. A. W. Glenesk and Miss N. F. Petrie, from Bolobo.

23rd May, Dr. and Mrs. S. F. Thomas, from War Service.

5th June, Dr. and Mrs. E. Gordon Wilkins from Udayagiri; Miss G. M. Hickson from Shantung Christian University; and Rev. W. S. Upchurch, from War Service

Departures

1st June, Rev. and Mrs. P. H. Austin, for Yalemba; Rev. and Mrs. A. A. Lambourne for Bembe; Rev. and Mrs. L. G. West, for Lukolela; and Miss L. E. Head, for Kibentele.

Births

14th May, at Yakusu, to Rev. and Mrs. D. R. Chesterton a daughter, Brenda Elizabeth.

28th May, at Birmingham, to Rev. and Mrs. G. H. Brown, a daughter, Pamela Mary.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, 10s.; Anonymous (Barking postmark). 5s.; The Lord's Tenth, 15s.

Medical Fund:—Anonymous (China Hospitals), £5.

Gift Week:—Anonymous, 10s.

LEGACIES

The following Legacies have been received in recent months:

1946		£	s.	d.
April 30	Mrs. M. A. White	230	0	0
May 7	Mr. M. Pearson	2,785	8	4
8	Miss K. M. Ellis	180	0	0
11	Miss Martha Vickers	180	0	0
13	Mrs. Emily Boore	25	0	0
16	Mr. Andrew Stanford Morton	66	17	2
20	Mrs. Jeannie M. Anderson	270	0	0
28	Mrs. McLellans' Trust	91	7	0
31	Mr. J. S. Saunders	200	0	0
	Miss Mary E. Pearn	25	0	0
June 5	Mr. H. G. and Mrs. B. M. Tavender	100	14	1
6	Mrs. Mary Jane Smith	50	0	0

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MISSIONARY HERALD

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SEPTEMBER, 1946

VOLUME 128

PRICE TWOPENCE

THE SERAMPORE COVENANT

By J. B. MIDDLEBROOK, M.A.

THE word "Covenant," with its Biblical ancestry and reminiscence, always attracts a Christian's attention. He expects it to be used as befits a word chosen to describe God's double initiative in His one great purpose of redemption for all mankind. The "Old Covenant," linked for ever with the name of Moses, and the "New Covenant," inaugurated by Jesus Christ our Lord, after having been prophesied by Jeremiah (Jeremiah xxxi. 31), define this blessed word in terms of grace and promise; but the Serampore trio, with their Covenant of 1805 (which we are inviting the churches to study during our "India Year"), did not use the word superficially or in any light-hearted way. They were seeking to base the life of their community on the first principles of the New Covenant itself, and to put before themselves in good set terms the original objective for the fulfilment of which God had, in the first place, sent the Prophets, and then, "in the fulness of time," His Son. Situated in Serampore in India, they were a bridgehead gained by Christ in "the enemy's country." They were a little island in a sea of other faiths. They were a base from which Christian operations might be continually launched. They were a colony of heaven, a nucleus of the Kingdom; a brotherhood, a fellowship, and a *koinonia*, whose pattern must be such as to reveal its Divine origin, resources, and purpose. Their Covenant was at once a statement of belief, a bond of union, a charter of rights, a programme of action, and a battle-cry. In this "India Year," as we re-issue this Covenant to all the churches, we pray that once again, and in an ever-widening circle as in a vastly different age, it may fulfil these excellent and powerful functions.

THE first reading by one who runs suggests that the Serampore Covenant has much in common with the basic principles of Tom Paine's *Rights of Man*, and with the "Liberty, Fraternity, and Equality" of the French Revolution. There is no doubt that the same humanism, with its emphasis on the value and rights of the individual; the same humaneness that saw in every human being more than a slave or a beast; the same humanitarianism that led to the nineteenth century glories of personal service for the downtrodden and the helpless, shines through the eleven brief paragraphs of the Serampore Covenant. But its basic beliefs go deeper than Tom Paine's, and active acceptance of its tenets could never lead to the tragedies of the guillotine during "the Terror." Here is a great religious document, and if its uniting and decisive theme is the worth of the individual, that worth is regarded as being worth in the eyes of God, a value set upon man by the fact that Christ had died for him.

We are not surprised, therefore, to

TUESDAY, 17th SEPTEMBER, 1946, 7 p.m.

AUTUMN PUBLIC RALLY AND VALEDICTORY SERVICE

BLOOMSBURY CENTRAL CHURCH

For details see announcements in churches

find that the Covenant opens with the expressed determination " To set an infinite value on men's souls." Then immediately in the second clause, " To acquaint ourselves with the snares which hold the minds of the people," there is a recognition of the antagonistic environment in which the value of the human soul has to be demonstrated, namely, India, with its polytheistic Hinduism, its fanatical Mohammedanism, and its other faiths in which there is no great value set on the individual. Carey and his companions, with their Christian evaluation of humanity, found in both the zenana and the purdah systems, with their segregation of women, a type of imprisonment of human personality against which they had to wage a ceaseless Christian warfare. But the Serampore trio and their colleagues were always tactful and understanding in respect of ideas and practices. Their evangelism was to have nothing of the clumsiness of " a bull in a china shop," and we realise how deep and wide was their Christian charity, and how excellent their Christian wisdom as in Declaration 3 they laid it down that they were to take care " To abstain from whatever deepens India's prejudice against the gospel." But carefulness and caution in avoiding giving offence were to be matched with skill in creating opportunities as followers of the Christ Who " went about doing good." Face to face with the distresses and calamities of the ignorant and helpless masses of India in historic cities and tiny villages, in the hills and in the plains, they were to show every ingenuity in devising practical ways of helpfulness. As they sought " To watch for every chance of doing the people good," they were to give the widest possible interpretation to Christian discipleship.

The fifth principle is fundamental, and lays bare the secret of their message and their resources as they determine " To preach ' Christ crucified ' as the grand means of conversions." We hail their use of the word " conversion," and in this present year of grace we gladly identify ourselves again with their basic fundamental message. Then in the sixth principle, " To esteem and treat Indians always as our equals," they stress the notion of Equality. They seek to bring into caste-ridden India, with its different layers and levels of Hindu humanity; an India governed by the British and holding together in uneasy relationships Hindus, Mohammedans, Sikhs, and others, the far-reaching New Testament principles of the brotherhood of man as the corollary of the Fatherhood of God.

THE next four principles present respectively the four greatest evangelistic and spiritual agencies of the Kingdom of God. In number 7, the claims of the Church, the " gathered " community, are presented in the words " To guard and build up ' the hosts that may be gathered '." In number 8, which reads, " To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ," they stress the urgency for evangelism with Indians themselves as its agents, but evangelism also supported by education and equipment. Then, as one would expect from such a scholar as Carey, and a printer like Ward, in the ninth Declaration, with a view to putting the Word of God into as many hands as possible, they determine " To labour unceasingly in Biblical translation." There follows then the recognition of the need " To be instant in the nurture of personal religion." If the brotherhood of man, the valuation of the individual, and evangelistic passion are to be secured and kept fresh and urgent, these " covenanters " of 1805 must needs be often at the Throne of Grace. But the Covenant ends, as we should expect, with a downright dedication of a total kind ; the words are, " To give ourselves without reserve to the Cause, ' not counting even the clothes we wear our own '." An instruction is given that the Covenant should be read quarterly on every mission station ; but the vows, individual and corporate, that have to be taken are made, first of all, in the heart.

PLANS for the observance of October 7th—the Serampore Covenant Anniversary—should be made now. Printed helps may be obtained from the Home Department, 93, Gloucester Place, London, W.1.

ONE OF THESE LITTLE ONES

By JESSIE LAMBOURNE, Bembe, Portuguese Congo

Miss Lambourne, with twenty-seven years' experience behind her, describes a constant social and moral problem of work in Central Africa.

"I HAVE come to you," a voice said behind me. I turned round quickly and saw a girl of thirteen or fourteen years. Subsequent inspection revealed that she was very pretty but, at first sight, appearances were against her. A dirty, ragged cloth was wound inadequately round her, her hair was unkempt, her skin unwashed and, altogether, she was far from being attractive.

"Why have you come to me?" I asked rather impatiently, dreading another "palaver" on a day which had already had more than its share of "palavers."

"Because I don't want to go to the old man," she answered.

"What old man do you mean?" I asked.

"The old man who wants me for his wife," she answered. "He has sent for me, and my father said to-day that I must go. So I ran away and came to you."

Swiftly my mind grappled with the situation—an overcrowded dormitory, a long waiting list of would-be boarders, hardly enough rations for those already in residence, and only just enough blankets and garments for them.

I looked at the girl again. It was true that there had been many whose plight was so desperate that something had to be done for them. But this girl . . . Yet why had she come? Surely deep down inside, under the dirt and the rags, there was a conscious feeling after something she had never had but which she felt could be found on a mission station. She was one of the "little ones" for whom our Lord had died.

I began to question her and found it was the same old story. Her father, whose paternity was not a blood one, had exercised his fatherhood solely in accepting the gifts the elderly suitor had given in order to get possession of the girl. This man had been a heartache to us long enough, first professing Christianity, then breaking all the commandments one after another, and for a time put out of church fellowship. It was evident that there was no hope of getting satisfaction from him. He would never agree to the girl breaking off her engagement, nor would he pay back the money he had accepted for her.

In this case there were special difficulties. It was the fifth year of war. Food prices and clothing materials had soared 500 per cent. Moreover, furlough in the near future was looming. These child-marriage "palavers" had a nasty habit of involving one in a chaos of complications, and it was not fair to leave that sort of thing for colleagues to unravel. Nevertheless, the child was told that she could stay temporarily and a bed was found for her.

IN a short time she began to reveal her possibilities. With neatly combed hair, cleanliness of person, wearing one of the missionary's cut-down dresses, with a new light in her eyes and a happy look on her face, she became an attractive little person.

Her "father" took a long time to appear. When he did so, he flatly refused to repay the money and so set the girl free. It had all been "eaten," he declared, using the Congo idiom for the dispersal of funds or gifts. But he begged us to take her into the station where she would be secure from unlawful confiscation.

There were many sittings over the case and for a long time the only satisfaction we had was

A BEMBE WOMAN AND CHILD

the fact that the girl was under our protection. The old man was adamant. Not even when the money was offered to him would he give in. He clinched the matter in one significant remark, " It is the girl I want."

A new element was introduced at one of the later discussions. If the old man could not have her, he would make a present of her to his nephew in Belgian Congo. But when the girl was asked if she would consent to this arrangement she flashed out, " How could I marry a man I have never seen? " In the brief time she had spent on the station she had realised that under Christian conditions a girl has the right to choose who shall be her husband.

THEN came another surprise. One day a great crowd of people came to the station. The old man had come again bringing his nephew whom he had summoned from Belgian Congo to claim his bride. They asked that the wedding might be fixed at an early date.

My furlough was then only a fortnight away. It would be a relief to know that the girl was married in Christian marriage to a man who had proved on investigation to be fairly respectable, but there was still the question of her youth. I took the girl away to talk to, but before I could begin she was sobbing in heart-breaking fashion.

" I don't want to be married yet ! I don't want to leave the station ! " she jerked out between her sobs. She had glimpsed what life could be—rich, joyous, free, with opportunity for developing a rich abundant life.

So the old man went away, thwarted yet again. And the young man went away, too. And they were sad, hurt and angry. But it was better so, than that they should " offend one of these little ones."

THE GOSPEL IN CEYLON JUNGLES

By HOWARD J. CHARTER, B.A., B.D.

NEARLY four-fifths of Ceylon is jungle, and the North Central Province (N.C.P.), the largest of the nine provinces, is entirely jungle. The railway and some main roads go through it, and it is dotted over with small villages, and also with " tanks " or reservoirs which were constructed by the ancient Sinhalese kings for irrigation purposes. They fill up in the November and December rains and have to last the people for the rest of the year both for irrigating the paddy fields and for drinking purposes, as wells are scarce in this " dry zone."

In the 1890's Ceylon Baptists opened a station at Kekirawa in N.C.P., forty-two miles from the nearest Protestant church southwards, and nearly thirty northwards. The N.C.P., over 4,000 square miles in area, was once the great rice-producing part of the Island. There are remains of cities, palaces, temples, law courts, etc., in the heart and silence of the jungle. Malaria was the scourge which depopulated this whole district. I thankfully record that neither my wife nor I had a day's fever during the whole of our two years there. Most of the people are impregnated with malaria and get it every year. The Government supplies quinine for all school children in the fever season.

Educationally it is one of the most backward parts of the country. Education is nominally compulsory, but in many districts there are no schools within reach, and in others girls are often taken away after reaching the third standard.

Each village is surrounded by a fence to keep off wild animals, such as elephants, bears, jackals, wild pigs and monkeys. A few of the larger houses are built of brick and tile, but the majority are wattle and daub with thatched roofs and mud floors made smooth and hard by cow dung and water. They are often just one-roomed cottages. Cooking is done outside or on the narrow veranda. It is necessary as a rule to stoop to get on to the veranda or into the house.

I remember once being called in to see a youth who was dying and had high

fever. The room was so dark that I could hardly see him at first lying on the floor on a grass mat. I have asked men sometimes why they don't put a small window into the room. They have replied that it would be unsafe because of thieves ! No man trusts his neighbour very far. Infant mortality used to be as high as one in three in N.C.P., and correspondingly high amongst the mothers.

FERGUSON HIGH SCHOOL, RATNAPURA, CEYLON : NEW HALL

MY wife was the first Christian white woman to live in Kekirawa. Two of our Bible teachers or women evangelists volunteered to come with us. My Sinhalese colleague brought his wife (which had not been done by our evangelists hitherto) and the head teacher at Kekirawa brought his wife. So for the first time there were a few Christian women at Kekirawa and work amongst women was started. Sewing classes are usually popular amongst the village women and girls ; but in Kekirawa such things as sheets, table cloths, handkerchiefs, etc., are considered superfluities, and in those days cheap Japanese stuff flooded the market, so why learn to sew ?

One of our happiest memories of Kekirawa is the building of the chapel. At a staff meeting—evangelists and teachers from our four schools—we decided we badly needed a chapel and that we would each contribute so much a month for a year. Eventually with the help of subscriptions from other parts of Ceylon and from friends in England a neat little chapel with a belfry was built and furnished for about £125. Rather more than 100 people were crowded into it on the opening day. The thermometer stood at nearly 100 degrees in the shade, and we certainly had 100 per cent. of joy and gladness. There was to have been a baptism during the opening services, but owing to a great drought there was not enough water for an immersion in all the countryside. So that joyful event had to be postponed for a few weeks.

Strong opposition soon arose. A Buddhist school was built near by which nearly emptied ours, though a few miles away there are no schools at all for scores of villages. The parents who, like most village people, are mostly in debt, were easily intimidated by the Buddhist leaders. But the last thing I heard before leaving Ceylon last year was that on the following Sunday several youths in the Kekirawa district were to be baptised.

Just one more incident. One morning one of my boys from our Bible class came to me with a question. He had been reading his daily Scripture portion and saw the words : " Think not that I came to send peace on the earth : I came not to send peace but a sword. . . ." " Sir, how could Jesus say that ? " he asked. I said, " If you hadn't become a Christian you would be able to live with your father at home, wouldn't you ? " " Yes." " But now he won't have you ? " " That is so." " Well, it means things like that." Then I said we must pray for his father. And, though the man remained a Buddhist, he was reconciled to his son before his death which took place a year or two later.

GIFT and SELF-DENIAL WEEK.—Sunday, 27th October, to Sunday, 3rd November.
Please book the dates and make your preparations for its observance in your church and its organisations. This year's appeal is for RECONSTRUCTION.

IN THE LUSHAI HILLS

SEVEN OF THE FIRST LUSHAI CONVERTS

THE Annual Meetings of the South Lushai Church were held at Hailawng, a village twenty-two miles from the B.M.S. headquarters.

The many village congregations were well represented. The first day, 150 visitors were received ; the second, 250 ; and the third, 500.

The Presbyterian form of church government is best suited to these scattered churches, made up of members of one tribe, and young in the Christian faith.

The Presbytery is composed of village church deacons, Lushai pastors and B.M.S. missionaries. The president, vice-president and two secretaries are Lushais.

Business occupied two days and included three main items :

1. A mission to the Chakma people, who live on the southern borders of the Lushai Hills, was discussed, and it was agreed that the Presbytery should support from its funds two evangelists and two teachers for this undertaking.

2. It was decided that a Bible School should begin this year, and that opportunity be provided for six students to study for a year. Four young Lushais, who had volunteered for the ministry, were accepted and will begin a three years' course in January. The first Sunday in June each year is to be kept as Bible School Sunday.

3. The Mission's educational policy was discussed.

A full-time church secretary was appointed. He will act also as Sunday School secretary and supervise all Sunday School work.

Each day three services in the church and open air were held for the visitors, with numerous informal gatherings around the fires at night. The Serkwan boys' and girls' school formed a choir. The G.A.'s also had their choir.

Over 1,000 people attended the Sunday morning service, and hundreds partook of the Lord's Supper in the afternoon.

Many gathered in the chief's house after the evening service to discuss Bible problems. The missionaries were asked questions on such diverse topics as Seventh Day Adventism, the meaning of the "windows of heaven," and the age of Methuselah !

Mr. R. F. Tucker, a probationer missionary, who was present with his wife, says, "It was an experience I would not have missed. To see the Lushai Church, self-supporting, self-propagating, working and planning as it did in those few days was an inspiration. One felt how great a privilege it was to be fellow-workers together in the Name of Christ."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—We turn to *Ceylon*, whose people are moving to a new day of responsibility and opportunity in political affairs. We pray for workers in *Colombo*, the capital, with evangelistic, church and educational work, amid great opposition and intense need.

Second Week.—Other areas in *Ceylon* have their place in the Calendar, as does the work of the Ceylon Baptist Council in which Sinhalese leaders have great responsibility which they face with courage and hope.

Third Week.—Baptists in Jamaica. New spiritual life is coming to our churches and members. The Jamaica Baptist Union, the Special Commissioner, and all Jamaican and European workers call for our sympathetic prayers, as they face tasks and problems.

Fourth Week.—Other work in the *West Indies.* Plans for the development of women's and youth projects are in hand, which need the guidance of God. Pray also for the witness in *Trinidad* and other islands.

Fifth Week.—Baptist work in Europe reminds us of heroic endurance during war and after, of intense need and of determined purpose to meet the calls of the new time. We also remember *other Baptist Missionary Societies.*

FROM THE EDITOR'S NOTE-BOOK

THE GENERAL COMMITTEE IN HUDDERSFIELD

WAR conditions have resulted in the B.M.S. General Committee holding its sessions on occasion in the provinces, with profit to its members and to the local churches.

The recent meetings from July 1st to 3rd took place in Huddersfield on the invitation of the churches and missionary auxiliary. Yorkshire energy and enthusiasm overcame the difficulties of the times, and the visitors are deeply indebted to many friends and workers who made their sojourn memorable. Chief among these are the minister and members of New North Road Church, where the meetings were held under the chairmanship of the Rev. W. R. Watkin, M.A.

A Delegate from India

THE sittings were notable for an unusual number of distinguished visitors. Mr. B. D. Roy, M.A., B.T., President of the Bengal Baptist Union and Secretary of the Bengal Baptist Laymen's Movement, is in this country as a representative of our India work. He reminded the Committee of Bengal's 219 Baptist churches with over 21,000 members, and affirmed that the Christian community throughout India would stand for freedom in worship and evangelism.

A Delegate from China

CHINESE Christian leadership was personified by Dr. Francis Wei, President of the Central China Christian College, and an eminent leader and scholar. Like Mr. Roy, he emphasised the need for equipped missionaries from the west, increased funds for the work, and a clear policy for missionary enterprise.

The Channel Islands

THE Rev. E. Anstie Bompas reported on the Mission of Goodwill to Baptists of the Channel Islands which he had undertaken, with his wife, on behalf of the Baptist Union and the B.M.S. He gave a moving account of the missionary ardour of our brethren amid the repressions and privations of the German occupation, and of bright hopes for the future.

The West Indies

DUE recognition was accorded to the fine work of the Rev. Thomas Powell, B.A., B.D., returned from service as Special Commissioner in the West Indies, and of the Rev. E. C. Askew, B.A., who has served in Calabar College and the High School for boys. Both reported that these institutions were progressing in numbers and effectiveness, and that the churches throughout Jamaica were growing in spiritual strength. Good wishes were expressed to these brethren as they faced new terms of service.

The World Outlook

DR. RUSHBROOKE brought greetings from the three Baptist Conventions of America, and from Canada, and spoke of plans for the World Congress in Copenhagen from July 29th to August 3rd next year. Dr. Williamson was welcomed on his return from his visits to India, Ceylon, China and America. He is to make a full report to the Committee on September 10th and 11th. Leave was taken of Dr. Chesterman on his journey to Congo to attend the West African Missionary Conference and to visit Congo stations.

Glimpses of our Fields

PLANS for the resumption of work in China are receiving careful consideration. Shantung and Shansi are mostly occupied by communist and guerrilla forces, and life for missionaries and Chinese workers is uncertain and dangerous. Missionaries will be sent out as conditions warrant, and several missionaries now at home, and accepted candidates, have expressed their readiness to sail. Indeed, some have gone already.

Evidence of progress in Congo, made possible through the Ter-Jubilee Fund, was given in reports concerning the establishment of a training institute for Congo workers in the Upper River area, projects for similar institutes elsewhere, and efforts to overtake the great opportunities and needs in Leopoldville, the capital. An offer from Miss A. M. Wilson, who lately retired after thirty-three years' service, to return to Bolobo because of acute staffing problems, was gratefully received.

Personal

AS always, the procession of homecoming and outgoing missionaries to be greeted by the chairman, and their brief messages, was among the high lights of the proceedings. The Candidate Board, which has had to hold extra sessions, recommended the acceptance of eleven candidates, subject in most cases to the completion of their training.

A SUNSET GLIMPSE: KIBOKOLO, CONGO

Outside the Committee

CHURCHES in Huddersfield and the surrounding area were given opportunities of sharing in the visit. On the first evening members of the secretarial headquarters' staff spoke about their duties to a large audience. A series of effective Brains' Trusts was held in several churches on the second night. The climax was reached in a great rally in

Huddersfield Town Hall on the closing night, when the Mayor, Alderman Mary Sykes, voiced the welcome of the town, and speeches were delivered by the chairman, the Rt. Hon. Ernest Brown, Mr. B. D. Roy, Dr. Philip Austin, of Yakusu, and Dr. H. R. Williamson.

* * * *

Welcome to Mr. Whitehead

THE Rev. John Whitehead, who recently returned to this country after fifty-five years' service at Bolobo and Wayika in Congo, was given a hearty reception at a re-union meeting of the Bradford District Young Men's Missionary Society, with which he had long and intimate association. The gathering included several foundation members of the Society. The welcome was voiced by the Rev. W. D. Grenfell, the Society's present representative in Congo. Mr. Whitehead spoke of his life and work, particularly of language and translation, and showed the manual and dictionary he had prepared. The Bradford Young Men's Missionary Society will celebrate its Diamond Jubilee in November.

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Derequisitioned

SERAMPORE COLLEGE and the United Missionary Training College, Ballygunge buildings have been released by the Indian Government after having been requisitioned for military purposes for four years, and they now revert to their normal use.

* * * *

For Young Men

A SOCIETY for young men between fifteen and thirty has been formed in the Kond Hills, to win its members for Christ and to strengthen them in body, mind and spirit, with a view to future Church leadership. The lads are enthusiastic, and the missionaries, who have great hopes of its success, ask for our prayers.

* * * *

Evangelism

WE call attention to the bulletin with this title issued six times a year by the Bureau of Evangelism of the Church of England. It aims to examine principles of evangelism and to survey evangelistic experiments, and is commended by leaders of the Anglican and Free Churches. Missionaries and home workers may obtain a specimen copy from the editor, Wing-Commander Patrick Hamilton, 30, Brompton Square, London, S.W.3.

MATERIAL FOR INDIA YEAR

Now Printing

THE GOSPEL IN INDIA. W. E. French. 160 pages. Illustrated. The story of our work and the challenge of the hour. **6s.** (by post 6s. 5d.)

RAMA : A LITTLE BOY OF INDIA. Winifred Hemmens. A delightful picture story book for the tinies. Cloth **2s. 6d.** (by post 2s. 9d.) Linen **1s. 6d.** (by post 1s. 8d.)

Now on Sale

MEN FEAR THE DARK and THE RETURN. Lois M. Case. Two demonstrations showing the old beliefs which hinder the Gospel. **9d.** each (by post 10d.)

INTRODUCING INDIA. R. A. Barclay. Outline studies on current Indian affairs and the place of the Gospel. **1s.** (by post 1s. 1d.)

NOTES FOR SPEAKERS. For use on 7th October. **W. J. Bradnock.** Free on application.

CAREY PRESS, 95 Gloucester Place, London, W.1

Talks to Boys and Girls

IN view of the constant demand for the ever-popular Furnival Series of talks to boys and girls, the Carey Press is happy to announce, beside the recent issue of new numbers, the publication of reprints of two earlier books—*The Sword of Stalingrad*, by A. N. Wilson ; and *The Emperor's Promise*, by S. H. Price. Cloth 2s. 6d. (by post 2s. 8d.). Paper 1s. 6d. (by post 1s. 8d.).

* * * *

Year's Journey: HUGH REDWOOD. Cloth. 104 pp. 5s. National Sunday School Union.

A SERIES of brief daily Bible readings and meditations, written in a terse and penetrating style by a well-known Christian journalist.

* * * *

Concerning the Way: FRANK C. BRYAN. Cloth. 128 pp. 6s. S.C.M. Press.

THIS book is described as a "friendly companion for those who are trying to make the experiment of Christian living in the every-day world." Both mystical and practical, it is written with charm and grace by one who has travelled far along the way.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—Anonymous, per Thames Valley Women's Prayer Group, for China, 10s. ; "Afric," for China, 10s.

Medical Fund :—"9784," £1 1s.

Arrivals

15th May, Rev. A. M. McAndrew, from Delhi.
7th June, Rev. E. C. Askew, from Jamaica.
18th June, Miss J. I. Bell, from Sian ; Miss E. Checketts, from Palwal.
28th June, Miss E. B. Davies, from Baraut ; Miss M. Davies, from Khulna ; Miss I. D. Johnson, from Balangir ; Miss D. A. Kitson, from Bhiwani ; Miss D. M. Webb, from Udayagiri ; Miss I. G. West from Delhi ; Miss E. C. Wigner, from Cuttack.
1st July, Mr. G. E. and Mrs. Bingham, from Calcutta.

Departure

27th June, Miss H. K. Halls, for Berhampur.

Birth

22nd June, to Rev. S. E. E. and Mrs. Payne, at Berhampur, a daughter—Elizabeth Joan.

The Mission House is 93-95, Gloucester Place, London, W.1
Telephone : Welbeck 1482-4

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THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

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YOUNG CHINA MAKES ITS APPEAL

Children among whom our missionaries work in the Name of the Friend of little children. They represent millions in all lands growing in a world of disorder and distress, of tribulation and fear. It is for their sake that the Gospel is preached that their elders and they may know and accept the Lord Who alone can bring peace and order to mankind.

THREE DATES TO NOTE

Monday : 7th October. Serampore Covenant Day.
Sunday : 20th October. Medical Missions Day.
Sunday to Sunday : 27th October to 3rd November. Gift and Self-Denial Week.

INDIA YEAR

THE TASK OF THE CHURCH IN INDIA

WHAT is the task of the growing Church in India, the Church which has won nearly two million new adherents in the past ten years? Surely, the all-comprehensive answer is given in the fifth principle of the Serampore Covenant, namely, "To preach 'Christ crucified' as the grand means of conversions." Evangelism is a primary duty of every church everywhere, whether younger or older, "imported" or indigenous, Eastern or Western, and whatever its denomination. And since in India there are over 350,000,000 non-Christians, something like 49 out of every 50 of the people whom Christians meet present an evangelistic opportunity. Our own Baptist work is "strategically situated" on the Bay of Bengal, the "Baptist Bay" as it is called, and along the banks of the sacred River Ganges and its tributaries.

BUT if the fundamental work of the Church in India is evangelism, it has a decisive community reference. India is a divided land. There are the rulers and the ruled; but in the Church British and Indians are one in Christ. There are the Moslems and the Hindus, yet at the table of our Lord they may share together the bread of His broken body and the wine of His poured out life. There are castes and outcastes, with their rigid exclusivenesses, yet in Christ they find a brotherhood that demonstrates their common sonship of our heavenly Father. The middle walls of partition are much in evidence in India; but in the Church they no longer exist, either in the mind of Christ or in the fact and purpose of His Cross.

Evangelism also, with its eternal paradox that man at the same time needs saving and is worth saving, is a tremendous counter-witness to the life-denying doctrine of Hinduism, with its inertia in the face of tragic human need. The Gospel challenges also the fatalism of the Moslem with his ever-ready "kismet" in the presence of physical, spiritual, and moral evil. Evangelism seeks abundant life at the hands of the Lord of all life for the total population of India, and dedicates itself to the transformation of the wasted and wasting life of the sinner into a pattern of service learned from the One Who came "not to be ministered unto but to minister."

J. B. MIDDLEBROOK

OPPORTUNITIES IN INDIA

By D. SCOTT WELLS, A.C.A., India Secretary

ALL through the war there have been great and increasing opportunities for missionary work in India, but it has not been possible fully to take advantage of them. It has not been a case of waiting for the war to be over, but of waiting for the resources to enable us to use the the opportunities with which we have been presented. Now that the war is over we are hoping that additional resources can be made available.

I

IN some areas there have been very encouraging results from evangelistic work and rapid progress has been made. In the Kond Hills in Orissa, in a district orty miles from the main mission station of Udayagiri, there have been many baptisms, new churches have been formed and there are a large number of enquirers. It is now exceedingly difficult for the missionaries to supervise this work and to shepherd the Christians at so great a distance, and there is urgent need for a residence for a missionary in the centre of this new district and adequate staff to deal with these new developments.

In two other districts in Orissa new sub-stations are urgently needed. At Telanpalli in the Sambalpur district a new centre has opened up following the settlement of Christians there to work in industrial undertakings which have recently been started. In the Balangir district, at Padampur or some other suitable centre, a residence is required to enable the missionaries to carry on the work more effectively.

At Berhampore in Orissa the Women's

hospital now stands as the only piece of missionary work in that town and its usefulness is greatly restricted and its witness impaired because there are no other branches of missionary activity to support it. There is a definite need for evangelistic missionaries at Berhampore who would work throughout that large district. Evangelistic missionaries have also been asked for in the Puri and Sambalpur districts in Orissa. In all, *thirty-one new missionaries are required for our work in Orissa.*

Turning to Bengal, many opportunities are waiting for missionaries to make use of them. On the women's side of the work especially our missionary staff is deplorably reduced. In several areas where women missionaries have been at work in the past there is now no woman missionary. The South Villages, Khulna, Barisal, Rangpur, Jessore and Dacca districts are all wanting women missionaries. The staff in the Chittagong Hill Tracts needs to be strengthened if we are to reap the fruits of many years' work in that area. With a determined and concentrated effort there is the prospect of real progress being made and churches being established. *Twenty new missionaries have been asked for Bengal.*

A SINGING BAND AT BALANGIR, INDIA

In North India there is an opportunity to open a new sub-station at Rohtak in the Bhiwani district if funds are available and this would be an excellent centre for evangelistic work. The recent very encouraging progress and baptisms at Hathin in the Palwal district calls for more resources to be put into that area, as does the rapidly growing work at Baraut. *Twenty-six new missionaries are required for North India.*

The war has caused a very great increase in the cost of all commodities and this is a difficulty in which all have shared. Labour is three or four times more expensive than formerly and this means that the cost of missionaries' travel in the district is greatly enhanced and, with funds remaining at the old figure, the amount of travelling that can be undertaken is greatly reduced.

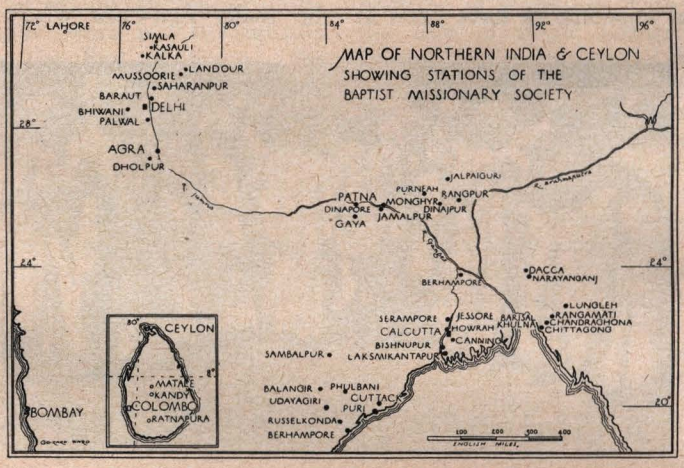
II

THERE have been very considerable developments in education in India in recent years. Missionary Societies have taken a prominent place in educational work in India in the past and will continue to be responsible for the education of the Christian community. It is essential that Christian education should be really first-class where it is undertaken and in no way behind non-Christian institutions.

In North India much thought of late has been given to the Mission Schools in Delhi and the steps that should be taken to carry out the *Sargent Report on Post-War Educational Development in India.* It would appear that two of our High Schools will be raised to Higher Secondary Schools and that Basic and Post-Basic schools should be established. All these will require a very considerable outlay in money and more staff. Even more urgent than the provision of this higher education is the extension of primary schools throughout the area. Only 22% of the Christian children are at present receiving education and it is of the utmost importance that provision for the education of the remaining 78% should be made as speedily as possible. Junior Basic Schools are required in the Baraut, Bhiwani, Delhi, Palwal and Bihar areas. To carry out all this programme a very large sum of money is needed.

A scheme has been prepared for the opening of a Hostel for High School girls and College students at Patna in conjunction with the Angus Girls' School. This hostel would meet a very real need, and prove a most valuable piece of work, if it could be established.

Plans for extension in educational work in the province of Orissa have already been made and only await the means to carry them out. In Cuttack the Girls' Boarding School is to be raised to a High School and the Stewart School is to be extended. There is also a proposal for a Union Christian Arts and Science College. Plans and estimates are already prepared for the new home of what will be the Union Theological School for Orissa. In the Balangir field a Teachers Training School and an Agricultural department for the Middle School are required.



So far we have been partners in a Union High School for boys and a Union High School for girls in Bengal, but there is now an insistent request that four of our Middle Schools be raised to High School Standard—two for boys and two for girls. There is also a proposal that the primary school at Dinajpur, which is a boarding school for that area, be raised to a Middle School.

Away on the far border of Assam the work in the South Lushai Hills continues to be one of the most successful and romantic pieces of work of the Society in India. Now that such a large proportion of the Lushais are Christians the contribution which is required from the Missionary Society is in the training of pastors and teachers, help in other educational undertakings, medical work, and the production of Christian literature. There are plans for extension in all these directions which are waiting for the means to carry them out.

III

ALL who are concerned with future developments in India urge upon us the importance of carrying on our medical work to the fullest extent possible.

Extensive medical work in North India and extensions to the hospital at Bhiwani, in order to increase the accommodation and enable more effective work to be undertaken, are urgently needed. At Palwal there is a proposal to relate the work in the men's and women's hospitals more closely together and to establish a joint training school for nurses and compounders which would greatly enhance the usefulness and opportunities of the hospitals. The only thing that is standing in the way of these improvements being made is the very large amount of money required if they are to be undertaken.

The hospital at Chandraghona in Bengal needs an X-ray department to enable it to extend the valuable work already undertaken.

In Orissa, the Moorshead Memorial Hospital in the Kond Hills still awaits completion, by the erection of a women's and children's ward, nurses hostel, and accommodation for relatives of patients. At Berhampore the hospital keeps full and overflowing and more accommodation is required in order to provide adequately for the patients.

IV

WITH political changes in India, a day of greater opportunity for the spread of the Gospel is at hand. At

a transitional stage such as the present there are likely to be uncertainties and possibly various limitations, but in spite of this it is hoped and believed that the general result of the attainment by India of political freedom will be a greater willingness on the part of non-Christians to listen and respond to the Gospel message.

We have suffered during the war from shortage of staff and we are looking forward to the return to missionary work of the five missionaries who have been on war service. In addition to these, eighty-one new missionaries, European or Indian, are now asked for, and increased funds, in order that we may take advantage of the opportunities which confront us and make much needed extensions to the work which already exists.

CALLS FROM CONGO

By C. E. PUGH

Mr. Pugh joined the Congo Mission in 1909. *After sixteen years at Yakusu he served as Congo Field Secretary from* 1925 *until his retirement in* 1944.

FOR the sixty-eighth year, the good hand of our God has been upon the Congo Mission in a most signal manner. As we thank Him for all that has been achieved, we turn to consider the post-war needs and opportunities.

The Upheavals of War

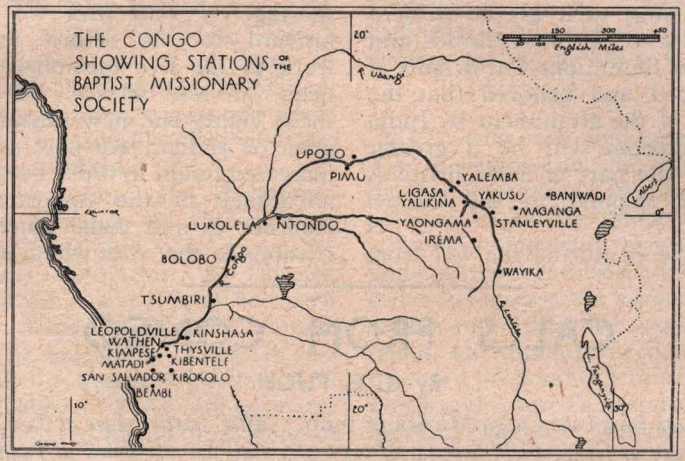
FINANCIAL needs are greater because of the war-disturbed economic life of the Congolese. The all-out war effort to which they were summoned six years ago, caused the prices of natural and other products to soar to unprecedented heights. Such products are vital in the carrying on of every form of missionary activity. For instance; it now costs far more than formerly to feed scholars and to clothe them in garments of Congo-grown cotton—the fabric coming from the great mills in Léopoldville (Kinshasa). Products of those mills—essential in our B.M.S. hospitals and dispensaries —also are much more highly priced than in pre-war days. Costs of local building materials have advanced similarly. Labour charges, too, have mounted in a way unknown until now. The list of such advances might be greatly extended.

Great increases are announced in rail and river transport. This is a matter of most serious import to the Society in view of our far-extended line of mission stations which is upwards of 1,500 miles in length. These economic changes are altogether beyond the control of the mission. They have to be accepted as an inevitable effect of world war.

There is a further need—the maintenance and development of every form of missionary effort because of the disturbed social life of the Congolese. Here the war has produced far-reaching changes. The mobilisation of native troops for service on four or five fronts; the enrolment of others in the merchant navy; the Congo Government's call to the whole colony for war-service in other directions —these have effected changes in the most remote villages as well as in the larger centres, which have greatly altered the lives of thousands of people.

This upheaval has created great problems in missionary work. Secularism is abroad in the land. To many of the Congolese the 'no God' people seem to flourish greatly without the restraints of religion. Materialism also makes its appeal; the world is so near; and heaven so far away. Here and there the recrudescence of witchcraft and fetishism is manifest. Love of gain is a snare to many. The drink problem grows more and more acute. Subversive movements lead the unstable astray. A new problem appears with the return of native soldiers and sailors. These come with varied impressions and new knowledge of the other lands and peoples they have met. Some have benefited wonderfully by such contacts, and they have to be guided by the missionaries so that their widened outlook may be made of service to their fellows. Others have closely imitated the evil way of life which has unfolded itself to them in country after country. Souls have been sorely bruised as they, the

black-men, have taken up the white-man's burden in the world war. It is for our missionaries to help all such to the one service of soul-healing, and to guide them into the Christian way of life.



of Ntondo. Here is an exceptional opportunity for an extension of evangelistic, educational and medical work amongst a most needy people. Passage through this open door by the Society has been a great act of faith.

A second great opportunity, which also is typical of many, is in the country of the Bamanga tribe to the north-east of Yakusu, through which the river Lindi flows. The ordinance of believers' baptism was administered for the first time since that river began to flow, when in 1914 four Bamanga converts put on Christ in its waters. A memorable day for them and for myself by whom they were baptized. Now Bamanga church members number over a thousand. These, and many hundreds of enquirers and scholars are shepherded and instructed by upwards of a hundred teacher-evangelists. Tribal barriers have been overpassed and far-distant villages evangelised. All this activity is centred in Banjwadi, where the B.M.S. has two admirable plots of land for an out-station from Yakusu. This project has been approved by the Home Committee. It now remains to erect the necessary buildings at this centre, from which a missionary and his wife will direct the evangelistic work which now extends over an area covering some hundreds of square miles.

Since the ultimate evangelisation of Congo will be by Congolese themselves, the B.M.S. has before it the project of the training of pastors and teachers on a much larger scale than hitherto. An allocation from the Ter-Jubilee Fund will make possible the establishment of new institutes for such training. These, with that already existing at Kimpese, will prepare men for service in every part of our vast Congo field. Candidates

Missionary Needs

IN the category of post-war needs is that of an increase in the number of missionaries. Most happily, men and women of evident spiritual experience and utter devotion are offering themselves for service in our Congo field. Their appointment will involve extra charge upon the Society's funds because it is not enough to fill gaps only.

There are post-war opportunities as well. New and remarkable openings for the development of work for the uplift of Congolese women and girls ; appeals for the extension of our mission medical service to unserved areas ; a large literate community eagerly awaiting translations of the complete Bible and the publishing in the vernaculars of books on the Christian life. In every one of our districts in Belgian and Portuguese Congo development of each form of missionary effort is possible. In some, there are areas still untouched ; in others, evangelisation is only partial. Whilst our missionaries everywhere are continuing their task of consolidating work already established, they cannot forget those still unreached whose claim to the Gospel is equally great, whose need of its blessings is just as urgent.

Special Challenges

OUTSTANDING opportunities include also, the new opportunity in Middle Congo. In recent months the Society has taken over from the American Baptist Mission the station and widespread district

will be accepted for their proved fitness for the "work of the ministry" and for "the building up of the Body of Christ." This training of pastors and evangelists, is among the most pressing needs. The project is both an effort to meet that need and "a buying up" of a great opportunity.

B.M.S. CHURCH, LEOPOLDVILLE, CONGO

The Congo Response and Ours

NO period of Gift and Self-Denial Week should pass without thoughts of Him who re-ascended on high and Who "gave gifts to men." It is for the development of such gifts—given by our Lord to Congo believers who are becoming, more and more, leaders of their fellows in all that belongs to the Kingdom—that we at home are privileged to give through self-denial. This high privilege of Christian giving is understood and exercised by the Congolese Christian community. That community, with missionaries, contributed over one thousand guineas to the Ter-Jubilee Fund. It maintains its 2,000 teacher-evangelists and its buildings. One church, for many years past, has sent *one-half* of its Harvest Thanksgiving offerings to the Mission House as a direct acknowledgment to the Society of blessings received through the B.M.S.

There are vast resources of latent spiritual power in the Congolese. Their release will be hastened as God's people in Britain pray and give. Nothing is more certain than that the power so set free will re-energise the churches at home. As St. Francis of Assisi said long ago: "It is in *giving* that we *receive*."

A BLANK WALL AND AN OPEN DOOR

By F. S. RUSSELL, China Secretary

OF all our B.M.S. fields, China has suffered the worst during the war years. Two of the three provinces where we have established our work were occupied by Japanese forces, and the third was subjected to indiscriminate bombing and was constantly under the threat of invasion.

I

OUR missionaries in Shansi stood by their posts during the first onslaught of the Japanese army, and ran great risks from shot and shell. They were afterwards driven out of their stations. Some of them remained in Peking, hoping to be allowed to return to Shansi. Others took up temporary work in Shantung while waiting for the call to go back to their stations. Then came the Japanese declaration of war on Britain and America in December, 1941, when our Shansi and Shantung missionaries were sent to Shanghai and Yangchow to be interned for the war's duration.

In the meantime all B.M.S. property in Shantung and Shansi—churches, hospitals, schools and residences—came into the possession of the Japanese. Most missionaries lost the greater part of their belongings. All hospital equipment in Taiyuan, Tsinan, Chowtsun and Tsingchow was commandeered by the enemy and must be written off as a dead loss. We do not yet know the total extent of our losses, but it is safe to say that we shall have to start all over again. Much of the property suffered damage, and while there is a faint hope that we may recover something by way of reparation, it is certain that the B.M.S. will be put to considerable expense to make good the loss caused by war.

SHENSI MISSIONARIES IN CONFERENCE, 1946

Back Row : Miss Stageman, Miss Harkness, Rev. J. Sutton, Mrs. Sutton, Rev. A. C. Elder, Mrs. Elder, Dr. S. L. Henderson Smith, Mrs. Smith, Miss Wheatley, Miss Killip.
Front Row : Dr. H. G. Stockley, Mrs. Bell, Rev. W. C. Bell, Mrs. Bryan, Miss Curtis, Rev. A. K. Bryan, Dr. Ruth Tait, Rev. E. G. T. Madge.

II

NOR did Shensi escape the ravages of war. During the first four years from 1938–1941, we were subjected to indiscriminate bombing by enemy planes. The houses occupied by Miss Franklin and Mr. and Mrs. Russell both received direct hits, and in the latter case Miss Waddington and Mr. and Mrs. Russell, who were in the houses at the time, only escaped death by a sheer miracle. The Jenkins-Robertson Memorial Hospital in Sian was almost completely wrecked by a stick of five bombs and rendered unfit for further medical work. The hospital staff, together with what remained of the equipment, was transferred to the Boys' School in the East Suburb, where they are continuing to this day. The church in the East Suburb also suffered considerable damage as the result of bombing, but has since been repaired at a cost of a million and a half dollars (£500), the whole of which was raised by the Chinese Church members.

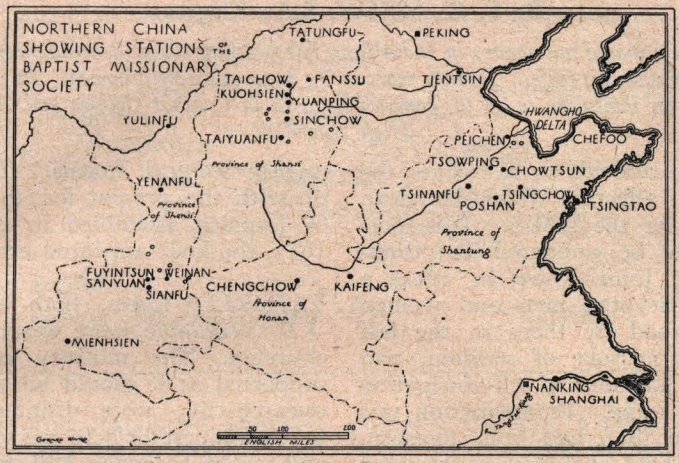
Altogether there were more than four hundred bombing raids over Sian and this naturally entailed a heavy strain upon the missionaries, who carried out their allotted tasks day by day through it all.

Such in brief is the tale of woe during the war years as far as it concerned the B.M.S. in China.

III

WHAT of the present situation? With regard to Shensi, it is not too much to say that there is an unprecedented opportunity for the preaching of the Gospel in town and country. Doors are open in all directions. People who once were antagonistic or indifferent are now eager for the Word. Factory managers welcome Sunday morning services for their employees. Students in government schools and colleges, disillusioned by the failure of the National Party on the one hand, and resentful of the disruptive policy of the Communists on the other, are turning in sheer desperation to Christianity in action during the war years, and have been deeply impressed by the splendid service done by the Christian churches in the work of relief among war victims and wounded soldiers. These students want to know about the teaching of Christ, and their requests for Bible Classes are more than our present meagre staff can cope with. In our Sian Girls' High School, where there are more than 400 scholars ranging from 13–18, most of whom are from non-Christian families, we have had to organise twenty-two Bible classes to satisfy the

demands. The Sunday evening service in Sian for English-speaking Chinese is usually crowded, and the weekly Bible Class has 150 members and fills the Hall to capacity.



From recent reports sent in to the National Christian Council from all parts of China not occupied by the Communists, the same thing is happening. And even in Shansi and Shantung, wherever the Gospel has free course, there is the same yearning for the Truth.

IV

SO much for the bright side of the picture. There is also a dark side. Practically the whole of North China, including Shansi and Shantung, is now under Communist control, and the Church of Christ in China is faced with an entirely new situation which is bound to have far-reaching consequences. The attitude of the Chinese Communists towards religion in general and Christianity in particular is one of antagonism. They welcome the social aspects of Christianity, such as medical and educational work, and all other schemes for the betterment of Society, but they are opposed to the preaching of the Gospel or any other form of direct Christian propaganda. We know that our pastors and evangelists in Shantung have been driven from stations situated in Communist controlled areas into the few remaining pockets under Nationalist control. How long such pockets will remain intact is uncertain. From the present trend of events it appears as if the whole of North China and Manchuria will ultimately come under the complete control of the Communists.

V

IN general, then, China presents us with two entirely different situations ; on the one hand, a blank wall, and on the other, an open door. Both situations constitute one of the greatest challenges ever presented to the Christian Church in China.

In the words of Dr. Decker, there is "the opportunity of a thousand years" which, if taken, may well prove to be the turning point in the history of China. The Christian Church will have to answer for it if it allows this opportunity to slip by unheeded.

Then there is the challenge of Communism—the greatest rival to the Christian faith that the Church in China has ever had to face. We must recognise the fact that Communism has come to stay and that it is a mighty force to be reckoned with and ruthless in its methods. The early Christian Church was confronted with the problem of the appalling moral squalor of those heathen cities. It was not daunted by it, nor was it beaten into despair about it, because those early Christians knew that the Lord who had changed their lives could change the whole world. They went forth to the task in the joy and strength of the Lord and conquered. The same Lord is with us to-day. Let us therefore go forward in His conquering power.

NEWS FROM CHINA.—We are compelled to go to press so far ahead of the date of publication that it is impossible to include up-to-date news of the swiftly-changing military and political situation in China. This appears in "The Baptist Times" and other religious weeklies through the courtesy of their editors.

A NEW DAY FOR JAMAICA

By E. C. ASKEW, B.A., Kingston

Mr. Askew was a missionary in India from 1915–1924, when ill-health necessitated his return with his wife. Twenty years in the home ministry followed. In 1944, he accepted an invitation to go to Jamaica to work in Calabar College and the Boys' High School.

IT would be difficult to over-state the warmth of affection which Jamaican Baptists have for the B.M.S. This, perhaps, is not to be wondered at. Commencing with John Rowe in 1814, a succession of devoted men and women missionaries stood by them in the last quarter of a century of serfdom, and laboured with passion and self-abnegation until freedom came. Emancipation was more profound than had been foreseen. In gratitude to God, chapels were thronged and new ones built and, within a decade, Jamaican Baptists were able to tell the B.M.S. that they could henceforth stand on their own feet.

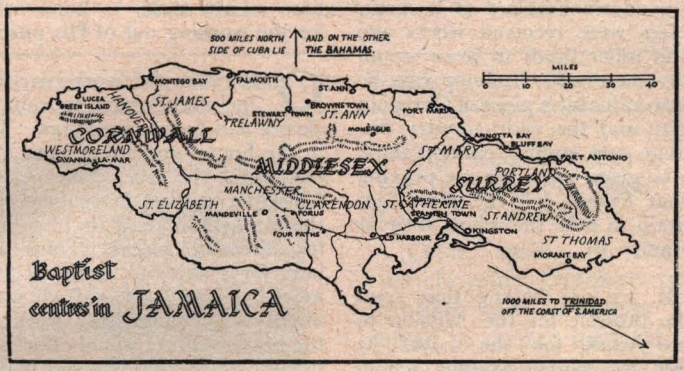
The connection was, however, by no means altogether broken. Calabar Theological College, which also had a Teachers' Training section, was opened in October, 1843, and has ever since sent forth a stream of ministers into the pulpits of the Island. The staffing of the College has always been the responsibility of the B.M.S. Moreover, in 1910, a further venture was embarked upon—a High School, designed primarily to make a good education possible for the sons of Baptist ministers, was started. This school, now open to all and offering special terms to the children of ministers of *all* denominations, has achieved a very great place in the life of the Island, its *alumni* standing for a mode of life recognised as well worthwhile. Further, the B.M.S. through all the years has always been available for advice and other forms of help, as for example, when churches and crops have been devastated by mighty tropical storms. Here we link up with the present for, to the Baptists of Jamaica assembled in conference in 1943, the hour appeared critical.

WORLD forces, both spiritual and economic, were wearing down the churches. The ministry could not be supported as it should be and churches, uncared for, were disintegrating. An urgent request for help was sent to London and, as if to make still more manifest their need, a great tornado swept the northern part of the Island in 1944, doing great damage to church buildings and other property. In reply the B.M.S. sent the Rev. Thomas Powell, B.A., B.D., as Commissioner with wide powers, and the writer of this article, whose special charge was to be the tutorial work at Calabar. The magnitude of the need rapidly became apparent. At least eighteen circuits as well as many unorganised churches were without pastors and many pastors of other churches were altogether inadequately supported. Speed was necessary and within four months a Sustentation and Superannuation Scheme was started. This was financed as to fifty per cent by the B.M.S. and as to the other fifty per cent, by the Jamaican churches. Letters of gratitude from beneficiaries—ministers, active and retired, widows and orphans—testify to the good achieved. Moreover, a new hope has come to many churches.

TRINIDAD: SUNDAY SCHOOL CHILDREN LEAVING ST. JOHN'S CHURCH

The college also has benefited. More students are applying. Six have been accepted to enter college in September when the new session began with

twelve Baptist students, a greater number than for many years past. It will be some time before the growing college can meet the needs of the churches and, meanwhile, ministers from Britain are urgently needed. They will be welcomed and their message listened to if they go into the churches as those who serve. The B.M.S. has signified its willingness to send men qualified physically, mentally and spiritually.



JAMAICA now faces a future which will be very different from the past. It will be a future of new political responsibilities which can only be properly carried by men and women of character and enlightenment. It will be a future too of growing education—a new University is to be started. These and other facts have demanded a forward-looking policy. Accordingly a new site of 62½ acres has been secured for the building of a new High School to accommodate at least 330 boys, a new Theological College, premises for the training of women workers and perhaps, one day, a Girls' High School. Such a site may also well give opportunity for specialised land training so important in the Island. But, fundamentally, the new site will be our new Christian opportunity of making a contribution in Christ's name to the New Jamaica.

I started by speaking of the affection of Jamaican Baptists for the B.M.S. The affection of the B.M.S. for Jamaica is equally undoubted and if this article should cause the love of its readers to overflow in prayer or service as ministers or teachers in our High School (highly qualified teachers are required), and to quicken more earnest prayer and more generous gifts, it will not have been written in vain.

SIAN: A STRATEGIC CENTRE

By KATHLEEN M. ELDER, B.A., Sian, Shensi, China

MANY things still to be seen on the streets of Sian remind one that old China exists alongside new China. The rickshaws and water-carts; an occasional wedding chair being carried aloft by six or eight or more bearers. Here and there a shop advertising, by blaring forth Chinese music, the fact that it has a sale on or that it is newly opened. It may be wireless or gramophone music, but it is the old-time music which would sound very unmusical to you. As we work among the people and get to know them, we realise that *the old, old need still exists, but more clamant than ever before*—the need to be saved from their sin and their evil ways. Civilisation as such does not help them in that, and this is what so many of the educated Chinese and the students of to-day are realising. They are clamouring to hear, and the opportunities of to-day are tremendous.

THE B.M.S. is engaged in many different kinds of work in Sian, all suited to the special needs and opportunities of to-day. Much work is being done among students. There are Bible classes for them in English as well as in Chinese. Many come regularly to the English service held on this compound on Sunday evening. They find something in our services of worship which satisfies the hunger of their souls.

There is the work in the Girls' School, in which several of us help, both with direct Scripture teaching and in other activities which enable us to win the confidence and friendship of the girls. There are no Government restrictions upon the school's religious activities and there are great opportunities.

But on the financial side the difficulties are very great. Salaries in Government schools have lately increased by 100 per cent. This means that Mission school salaries must also

be increased if good teachers are to be kept. As the school fees were received weeks ago and there are no other funds to draw upon, it is difficult to see how the money can be found. But it is so valuable a piece of Christian work for this city and the wide country district around, that one simply cannot think of its having to be given up. We are praying and trusting that friends will be raised up here and in Britain to help the school over its present difficulties.

MOREOVER, we are hoping that soon it will be possible for the Mission to undertake more work for the boys. At present we have no higher Middle School for them, which means that Christian boys who, we might hope, would become the pastors and evangelists of the future, have little chance of continuing their education to a standard sufficiently high to qualify them for a theological college. Unless we plan now to educate future workers, we cannot see how the work can be continued. But we believe that it is God's will that this wide area committed to our charge should be claimed for Christ, and that there should grow up here a strong self-supporting, self-propagating Church, and we believe that He will lead us—you at home in the churches and we here on the field, to know what is His will for the working out of His purpose.

OUR church work is many-sided. It includes Sunday morning services, Bible classes and prayer meetings. There is visiting in the homes and street preaching at strategic centres in the city. Since Christmas, weekly Christian services have been broadcast from the Sian studio, and we have been responsible for alternate weeks. Tents are erected at fairs for preaching, and last year an electric amplifier was used. Much could be written about the evangelistic work carried on in the hospital, in personal effort among patients, nurses and doctors: in ward services and talks to folk waiting in the out-patients' department; and in countless ways with most encouraging results. It is a beehive of activity.

We have our summer schools. One is organised by the Y.M.C.A. and Y.W.C.A. This will give opportunities for witness among the young people, in the hills away from the heat of this busy city. We also hold a school for our church workers, and for us this will prove a happy re-union with Chinese colleagues whom we recently left in the San Yuan and Fu Yin T'sun district.

So, by all means, we are seeking to save some in the Name of Christ.

INDIA YEAR 1946-47

A MESSAGE

from B. D. Roy, M.A., B.T.

Mr. Roy is in this country for a prolonged stay during which he is visiting the churches and is taking a course of study at Bristol University. He is the President of the Bengal Baptist Union and Secretary of the Bengal Baptist Laymen's Movement.

WE are thankful to God that the Baptist churches in Great Britain retain their fervour. Their zeal for evangelism is worthy of the highest praise.

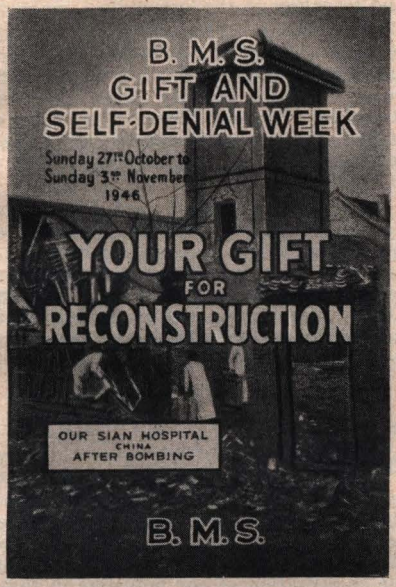
The B.M.S. endeavour, beginning with William Carey, for the last 150 years, has resulted in the establishment of a strong Baptist Church in India which now shares Christian responsibility for the land. India is in need of and welcomes British missionaries who are ready to serve and suffer for the Lord, in spite of the impending and far-reaching political changes.

The Church in India remembers with gratitude what Jesus has done for India through the B.M.S., and hopes to be in continual fellowship with Christian brethren in this country.

May the India Year bring special blessings and joys to the churches in the homeland and in India, and be a means of extending His Kingdom on earth.

THE OCTAVE

Sunday, 27th October, to Sunday, 3rd November



Gift and Self-Denial Week has a definite place in our Church Calendar.

Once again, in the week which joins October to November, our churches are invited to centre interest, prayer and generous giving upon this effort, and to use the days of October in preparation for its observance.

This year's appeal is based upon the word

RECONSTRUCTION

which includes :—

1. Repair and reconstruction of bombed and damaged buildings.
2. Erection of new buildings.
3. Filling gaps in our witness so that the whole Gospel may be presented.
4. Training young churches in the fullness of the faith.
5. Completion of Bible translation and provision of Christian literature for literate masses.
6. Extension of work in Jamaica.
7. Reaching millions still without the Gospel.
8. Building on a Christian foundation peoples uprooted by the devastation of war in all our fields.

YOU ARE INVITED TO :—

1. Take steps to ensure that preparations are made for the observance of the Week in your Church, Sunday School and Youth Organisations.
2. Promote, in the gatherings of the Church, prayer for the work overseas and at home.
3. See that missionary information is given beforehand.
4. Make a contribution yourself.
5. Induce others to give.

Read the Literature. *Use the Envelope.*

AT REST

Mr. H. Ernest Wood, J.P.

THE death of Mr. H. Ernest Wood, J.P., has deprived the Society of a faithful and valued friend and leader. The son of Mr. Henry Wood, who was the Treasurer of the Baptist Union, his boyhood and youth were spent in association with Denmark Place Church, Camberwell, London, where missionary zeal was fed by the volunteering of members of the Comber family for service in Africa. He had the advantage, at the beginning of the century, of a tour in China, where he saw B.M.S. work at first hand. He was elected to the General Committee in 1906 and was made an honorary member in 1927. He served as Chairman of the Finance Committee from 1921 to 1928, and as Chairman of the Society from 1928 to 1929. His versatile gifts were generously used in the interests of the work. His home was a sanctuary for many missionaries, and on various occasions his wife and he entertained the headquarters staff at their Hutton house and grounds. He found a congenial sphere of service in the Men's Movement, of which he had been President, and particularly at its annual Swanwick Conference. Thankfulness for a noble Christian life is mingled with deep sympathy for his widow and the members of his family.

* * * *

Mrs. A. B. Palmer

WE regret to announce the death of Mrs. A. B. Palmer of our Congo Mission which took place at Blaby, on August 17th, after an illness of a few hours. Like her husband, Mrs. Palmer was born in Australia and graduated at Sydney University. She joined the Congo Mission on her marriage in 1913 to begin an active association with Yalemba station which continued until husband and wife recently retired. The work at Yalemba had only begun seven years and was still in its pioneer stage. It was the happy experience of Mr. and Mrs. Palmer to see the work expand over a wide area and become established on a sure foundation in scores of villages. Mrs. Palmer shared her husband's general leadership of the work and made her unique contribution to its remarkable growth among women and girls. Her winsome personality made her a beloved colleague and the friend and guide of hundreds of Congolese people. Her consecration to her Lord led her to pour out her richly endowed life in His service.

It was said that, on entering a village, it was possible to tell people trained by her because of the difference in their homes. She once had an audience with the Queen of the Belgians who accepted fine embroidery made by Congo women.

Mrs. Palmer will be greatly mourned in Congo and in churches at home. Deep and prayerful sympathy for her husband will find expression amid thanksgiving for a life of beauty and power.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Prayer for *co-operative movements* is a reminder that we are partners in a world enterprise and members of the Ecumenical Church of the Living God. We give thanks for all that has been accomplished and pray that the Church may in the power of the Spirit rise to the full height of its opportunities in this day. We give special thanks for the World's Evangelical Alliance now celebrating its centenary.

Second Week.—Our prayers centre upon the work in *Middle Congo.* We pray for the depleted staff at *Bolobo,* that in their need they may receive enduement from on high and be even more greatly used to build up the Church and to gather in the lost.

Third Week.—Tshumbiri and Lukolela are stations in the Bolobo area, where great ingatherings have marked the witness of recent years. *Ntondo,* recently taken over from the American Baptist Mission, is now entirely staffed by our missionaries. St. Luke's Day reminds us of the healing evangelistic witness of medical missions.

Fourth Week.—Upoto and Pimu, in Upper Congo, are centres of widespread operations where the Word of God has had free course and been glorified, but where vast areas still remain unreached. This, also, is Gift and Self-Denial Week, when the whole denomination is invited to concentrate upon the work of our Society.

Medical Missions

SUNDAY, OCTOBER 20TH.—the nearest to St. Luke's Day is again being observed in hundreds of Baptist churches throughout the British Isles as a day of special reference to the healing ministry of Christ, and the work of Medical Missions. We gratefully acknowledge the co-operation of our ministers in this special service.

Readers of the *Missionary Herald* will be interested to know that the B.B.C. service on that Sunday evening is to be on Medical Missions, and that the address will be given by Dr. E. W. Price of Pimu, Congo. Note the date and listen-in at 7.45 p.m.

The popular Medical Report this year will appear under the title *Two-fold Triumphs.*

* * * *

Literature for Overseas

"MAY I appeal to readers of the *Missionary Herald* for their help in the work of the Missionaries' Literature Association? With reinforcements of missionaries in all our fields we have many applications for papers, especially for such magazines as *Stitchcraft,* papers dealing with handicrafts, and women's magazines of many kinds."

All offers of service should be sent to the secretary: Rev. C. T. Byford, 16, Tudor Close, Middleton-on-Sea, Bognor Regis, Sussex. Please do not send papers to him. It is better to post direct to the mission field to addresses which he will supply.

* * * *

Church Hymnals Needed

THE Rev. S. G. Poupard, who has lately settled temporarily at Port of Spain Church, Trinidad, is in need of copies of the Baptist Church Hymnal, both revised and old editions. These should be sent direct to him at 105, Abercromby Street, Port of Spain, Trinidad, B.W.I.

BOOK NOTES

These Denominations. H. G. C. HERKLOTS. 144 pp. Paper. 3s. 6d. (by post 3s. 9d.). S.C.M. Press.

THIS is a well-balanced and straightforward account of the various denominations which form the branches of the Christian Church, and is designed to answer the questions of those who wish to understand their origins, beliefs and practices. While it surveys the past and present, it is also forward-looking, and appeals for the central movements towards co-operation and unity to permeate the rank and file of the churches.

* * * *

John and Jeeva of India. MURIEL R. WRAY. 64 pp. Stiff picture cover. Illustrated. 2s. (by post 2s. 2d.). Carey Press.

THIS story book, the first of a new series, is planned for children of seven and eight, either at bedtime or in Primary Department. It deals with the Church in India and the part boys and girls take in its festivals, worship and service. There are pictures to look at and others to colour. John and Betty in Britain will enjoy hearing and reading about John and Jeeva in India.

* * * *

Goodly Fellowship. By J. W. EWING. 160 pages. Cloth. Illustrated. 5s. (by post 5s. 4d.).

THIS attractive and well-written story of the work of the World's Evangelical Alliance is happily timed, as the Alliance celebrates the centenary of its formation this month. The Alliance was a pioneer in co-operation between evangelical Christian bodies in this and other countries and it has played a notable part in missionary enterprise and in the struggle to secure freedom for Protestant witness in many lands. Baptists have been prominent in its work throughout its history, and they will welcome this record from the pen of Dr. Ewing. They will also be foremost in wishing God-speed to the Alliance as it enters upon its second century.

* * * *

Gipsy Hawkins. ANGUS MCMILLAN. 136 pp. Illustrated. Cloth. 5s (by post 5s. 5d.). Marshall, Morgan and Scott.

THE fact that a second impression of this book has been called for is a tribute to subject and author. It is a tale of the grace of God exhibited in the life of a ragged urchin who became an evangelist, whose ministry has been greatly used in many Baptist and other churches in this country and overseas. Many who have profited from his ministry and enjoyed his friendship will welcome this record of his life story.

* * * *

Greeting Cards

FOUR attractive Christmas Greeting Cards have been issued by the S.P.G. These are the work of Marcus Topus, one-time scholar in a mission school. The illustrations depict an Indian's conception of the manger scene and the shepherds on the way to Bethlehem. The cards may be obtained from the Carey Press, 4d. each, or 1s. 6d. (post free) the set of four.

One Hundred Not Out

WE offer congratulations to the Rev. David Davis, B.A., B.D., who has completed thirty-five years, or just over a hundred terms, at Calabar College and High School in Kingston, Jamaica. Mr. Davis' service has been faithful and unobtrusive and singularly successful, and he has left an educational and Christian impress on generations of boys and theological students which has carried his influence far and wide throughout the island. Mr. Davis is an Australian who received his training at Adelaide University and at Bristol College prior to his appointment in 1911.

* * * *

For Students and Others

THE John Clifford Society will welcome all students in or coming to London for the new term. They and the ministers to whose churches they belong are invited to write to Miss McCallum, 13, Meadow Way, Wembley, Middlesex, for particulars of the Society.

The John Bunyan Society in Oxford, the Robert Hall Society in Cambridge, and the Edward Terrell Society in Bristol, will likewise welcome inquiries.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—J. W. D. A., £1; W. Thomson, Edinburgh, £6.

Work among Lepers:—Robin, £1 10s.

LEGACIES

The following Legacies have been received in recent months:

			£	s.	d.
June	14	Miss Mary Cooper	215	18	8
	15	Miss A. A. C. Bayley (*Medical*)	180	0	0
July	2	Mr. C. W. Matthews	184	15	4
	3	Mr. J. G. Hunt	100	0	0
	4	Mr. W. S. Clark	100	0	0
	12	Miss E. S. Billingham	25	0	0
	15	Mrs. E. M. Marston	50	0	0
	17	Mr. J. Bott	135	0	0
	20	Miss Priscilla Wells	177	4	9
	22	Mrs. Lucy Ann Brailsford	100	0	0
	29	Miss J. A. Lamb	50	0	0
Aug.	2	Mr. Francis Henry Last	18	0	0
	7	Mr. Robert Robertson (*General*)	200	0	0
		,, ,, ,, (*Medical*)	200	0	0
	9	Mrs. Florence Moss (*Medical Work in Portuguese Congo*)	225	12	4
	10	Miss F. A. Hanchet	25	0	0

Arrivals

9th July, Mrs. S. F. Pearce, from Colombo.
12th July, Rev. and Mrs. F. W. Smith, from Rangamati.
15th July, Mrs. H. J. Casebow, from Thysville; Rev. and Mrs. J. E. Young from Yakusu; Rev. and Mrs. I. G. Maurice, from Kimpese; Miss W. D. Cuff, from Kibokolo.

Departures

— May, Rev. J. S. Harris, for Shantung; Mrs. A. L. Suter, for Sian.
27th July, Miss J. Robb, for Delhi.
2nd August, Rev. and Mrs. W. Mudd, for San Yuan.
3rd August, Rev. T. Powell, for Kingston, Jamaica.

Marriage

27th July, at Bridgwater Baptist Church, Mr. A. E. Bastable to Miss Joyce G. Gray (missionaries-elect for China).

Deaths

2nd August, at Bowhay, near Axminster, Mr. H. Ernest Wood, J.P., Honorary Member of the Committee.
17th August, at Blaby, Mrs. A. B. Palmer of Congo.

The Prayer Calendar 1947
Go Ye Therefore and Teach All Nations Baptising Them in the Name
of the Father and of the Son and of the Holy Ghost
A BAPTISMAL SERVICE IN CONGO
1947
B·M·S
PRAYER CALENDAR
The 155th Year of the Baptist Missionary Society
PUBLISHED BY THE CAREY PRESS · 95 GLOUCESTER PLACE · LONDON W1

OUR 1947 CALENDAR

READERS of the "Missionary Herald" will recall the excellently produced Prayer Calendars of pre-war days. The heavy restrictions imposed by war-time Paper Control Orders seriously affected the issues of recent years, until they became little more than "token" calendars.

The manager is happy to announce that, with the lessening of the restrictions, a much improved calendar has been prepared for 1947.

The illustration of a CONGO BAPTISMAL SCENE is in three colours, mounted on a back of much heavier substance than has been allowed for many years. The pad, arranged as a weekly "tear-off," is also improved, and includes a weekly text selected by Rev. J. B. Middlebrook, M.A.

The Calendar is regarded as the principal aid to the Society's supporters in providing material for concerted daily prayer, the life blood which gives dynamic force to our work overseas.

The Calendar may be ordered immediately from your Magazine Secretary, price 2s. 6d. including purchase tax, or 2s. 9d. by post direct from The Manager, The Carey Press, 95, Gloucester Place, London, W.1.

INDIA YEAR NEW PUBLICATIONS

THE GOSPEL IN INDIA By W. E. FRENCH

The story of B.M.S. work set against the background of India's people, religions and current movements. Illustrated. Cloth with jacket. **6s.** (by post **6s. 5d.**).

RAMA : A LITTLE BOY OF INDIA By WINIFRED HEMMENS

An attractive picture story book for the tinies, in which Rama talks about himself. Cloth, **2s. 6d.** (by post **2s. 9d.**). Stout linen for school use, **1s. 6d.** (by post **1s. 8d.**).

INTRODUCING INDIA By R. A. BARCLAY

Informative outline studies on present-day India and the Gospel. For discussion and other groups, and for addresses. **1s.** (by post **1s. 1d.**).

MEN FEAR THE DARK and THE RETURN By LOIS M. CASE

Two plays which show the grim struggle between the powers of darkness and the light of the Gospel. Suitable for the "average" church. **9d.** each (by post **10d.**).

OUTLINE WALL MAP OF INDIA

Showing B.M.S. stations. For use with talks and on other occasions. **9d.** (by post **1s.**).

CAREY PRESS, 95, GLOUCESTER PLACE, LONDON, W.1

The Mission House is 93-95, Gloucester Place, London, W.1
Telephone : Welbeck 1482-4

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1792 — 1946

MISSIONARY HERALD

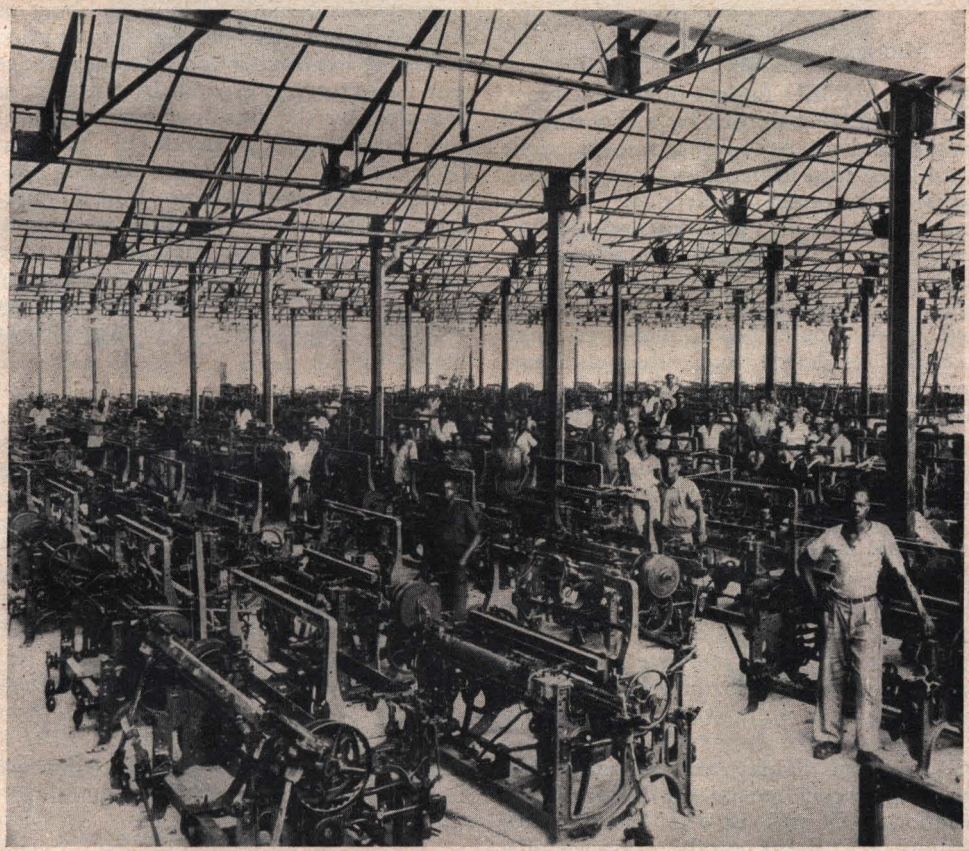
THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

NOVEMBER, 1946

VOLUME 128

PRICE TWOPENCE



USINES TEXTILES DE LÉOPOLDVILLE

Commerce and industry have poured into Congo and are making radical changes in the life of the people. This is an interior view of a large textile mill in Léopoldville, capital of Belgian Congo. But for the men who can be seen, it might be a picture of our industrial north. Eighty thousand natives live and work in Léopoldville. They have come from all parts of the vast colony and beyond. Drawn away from their primitive village life, they are caught in a vortex of bewildering conditions and temptations. Our missionaries are grappling in Christ's Name with an unparalleled challenge and opportunity. They are in urgent need of reinforcements and more adequate equipment.

If you are to be abreast of current conditions in India, you should buy and read :—

INTRODUCING INDIA : By R. A. BARCLAY, of Serampore. **1s.** (by post **1s. 1d.**)

FACING THE FUTURE IN INDIA : By W. J. BRADNOCK, of Agra. **6d.** (by post **7d.**)

CAREY PRESS, 95 Gloucester Place, London, W.1.

LOOKING FORWARD

IT is always a thrilling experience in the closing days of March to see the river of gifts flowing strongly into the Society's exchequer. The amounts have been as large as £10,000 a day; but in November (the month of fogs), five months before the end of the financial year, it is difficult to discern the strength and volume of the gathering streams. But we remember that a higher tide-mark has been set for 1946-47 than for 1945-46, and that the £56,000 new money for the last five years must be greatly added to in the current year, if the word "Deficit" is not to be brought back into the B.M.S. vocabulary.

Meeting Present Obligations

A BALANCED Budget in March, 1947, would not simply be a Treasurer's delight and an Accountant's satisfaction. Translated into terms of living evangelism overseas, it would mean that, in India and China, Africa, Jamaica and Ceylon, missionary staffs would be reinforced, native evangelists and teachers would be given the opportunity of better training, and there would be a more effective ministry for lepers and other sufferers, and for literates and illiterates. A total that was sufficiently large would furnish a striking demonstration of the faith of contributing churches in the Gospel for the world and, at the same time, such a generous amount would be a powerful additional means of securing the effective impact of the Gospel upon non-Christian situations overseas.

Dr. Williamson's Stirring Call

BUT success in March, 1947, would be of further value. Dr. Williamson, our Foreign Secretary, has now completed his brilliant series of reports on his tours to all our Fields. At this early stage, before discussion has begun its critical task, it is impossible to prophesy the extent of the new demands entailed in implementing the resultant policy; but it is already abundantly clear that new "great things" must be "attempted" as the B.M.S. faces its second 150 years. Dr. Williamson opens new vistas. He seeks to make us hear the new poignant appeals from "Macedonia." He is stabbing us awake with thoughts of a far from finished task. He is bringing vividly to our notice new opportunities created by the war, or provided by the freshly-devised medical and educational schemes of national Governments, or resulting directly and triumphantly from our own B.M.S. enterprise in the past. The Budget returns, therefore, in March, 1947, will give an indication of the ability and capacity of our denomination to play its stronger and more responsible part in the post-war situation.

March, 1947

ON March, 1947, depends our future rôle in an even greater enterprise. And March, 1947, itself, depends on the labours, plans, and sacrifices of this current month. Our mighty river needs new sources and new tributaries NOW.

J. B. Middlebrook

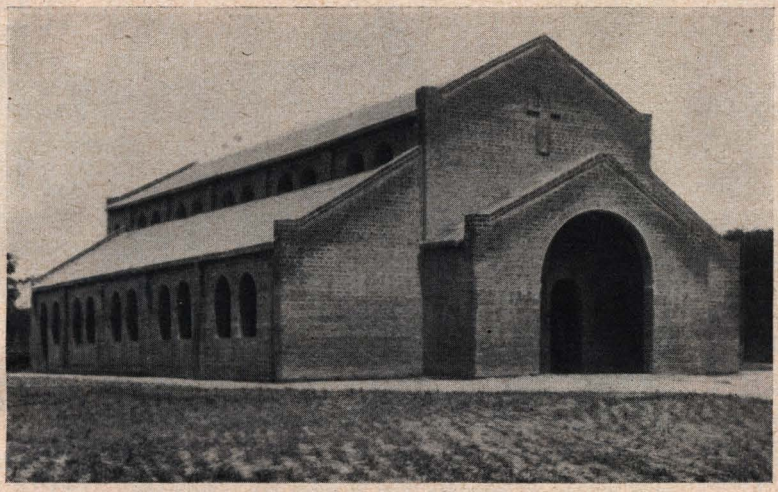
NEW CHURCH AT YALIKINA

By J. E. YOUNG, Belgian Congo

ON Good Friday the Congo Field Secretary opened the Brian Young Memorial Church at the Yakusu substation of Yalikina, in the presence of a great congregation of nearly 2,000 Congo people and a number of missionaries. The cost of the building was met by friends and relatives of the late Paymaster Lieut. B. C. Young, R.N.V.R., who was killed at Tobruk in 1942, and the work of construction was carried out entirely by schoolboys attending the Yalikina boys' school under the supervision of two adult Congo Christian workmen. Here is the story of the building.

Setting to Work

THE real beginning was in 1942 when the boys who did the work started to learn their jobs by building a number of small houses to accommodate their own teachers. When they had become proficient, the bigger task was started, and the foundations of the church were laid in October, 1943. Meanwhile other boys had started



NEW CHURCH AT YALIKINA

preparing materials. In all, over 250,000 bricks were made with a single hand press, on which teams of boys worked in shifts, so that it was never idle during daylight hours, except during school holidays. While the bricks were being made, other boys were busy every day cutting logs in the islands which are scattered about the river in the neighbourhood, and transporting them to Yalikina by canoe. In this way they brought in some 7,000 cubic feet of firewood for burning the bricks.

The nights when the kilns were burnt were always times of great excitement. No one wanted to go to bed. It was much more fun to stand around and watch the great fires roaring away until the whole mass of bricks was red-hot, and could be seen through the cracks, made by the heat, in the thick coat of mud which had been smeared all over the kiln. The boys got in the way of the stokers, and at last it became necessary to make a rule that anyone found watching would have to stay and help stoke. That sent them all to bed !

The Building Rises

WHEN the kilns were cool the bricks had to be transported to the site. No wheelbarrows ! No lorries ! So they were carried a few at a time by other teams of boys. If all those journeys were added together they would come to more than 5,000 miles. The foundations were finished, the walls began to rise, and then teams of boys went into the more distant parts of the forest where the straight tall trees grow, and cut and carried 400 scaffold poles. Others cut thousands of yards of creeper to be used instead of rope for tying the poles. Old worn-out canoes were broken up and their bottoms and sides used instead of planks, and so the scaffolding was built and every day the walls grew higher.

The main roof is carried on two rows of pillars, each supporting five big arches. No one thought schoolboys could build arches of that size, and when the day came for removing the wooden " frame " from under the first of these arches, quite a crowd gathered to watch it collapse. But it did not collapse and great was their wonder. At last the walls were finished and the carpenters got busy on the roof, while the masons started to point the brickwork inside and out.

The roof is an innovation for the B.M.S in Congo. It is made of copper sheeting, produced in Congo, and nailed on a wooden framework. There was a great thrill of achievement when the last nail was driven. Then the scaffolding was dismantled, the floor paved and the seating installed. The " seats " are low brick walls covered in cement, and there is room for 700 people in comfort and more at a crush. There are 250 boys who can say in a very real sense, " This is OUR Church." For they themselves built it.

The Building's Witness

YALIKINA: THE CONGREGATION LEAVES

ABOVE the pulpit and raised up from the surface of the wall stands out a great cross nearly fifteen feet high, a rough mass of brickwork, a true symbol of the "Old Rugged Cross" on which the young Prince of Glory died, and there, day by day, it bears its mute but eloquent testimony to the central reality of our faith and challenges every preacher to proclaim unswervingly the good news of Salvation.

The opening service was fixed for 3 p.m. on Good Friday. By midday the congregation had started to arrive. Among the first were some who had left home before dawn the previous day to walk nearly sixty miles to attend. By 1.30 p.m. the building was full—seats, aisles and porch. There were even children sitting *under* the communion table. By two o'clock they were standing four deep outside each of the side walls until there must have been almost 2,000 present. So we started the service an hour before the set-time. How they sang! The building seemed to rock. The speakers felt the inspiration of the gathering, and gave us messages that will long be remembered.

It was a great day, and another great day followed when, on Easter morning, the building was packed to capacity for the morning service, and 350 remained to take Communion.

This building was built in memory of one who, with countless others, died on African soil that Africans might be free. Pray that God will use it that countless Africans may there enter into the true liberty—the glorious liberty of the sons of God.

FLOOD AND FAMINE IN CHANDRAGHONA

AN AIR-MAIL LETTER FROM DR. J. W. BOTTOMS

WE have been cut off by floods and postal strikes for some time now, but have finally got clear of both in the last ten days. The floods were bad. A large area west of the compound was covered with water, and many people lost home, cattle, clothes, chattels and rice. A rice man, whose wife was in one of the private wards, asked me to go and investigate, but I could not get away as I had 70 in-patients, and was operating almost continuously. So I asked Mr. Selwood to go. He brought back a grim report, and we sent down 120 lbs. of rice, eight gallons of kerosene oil, matches, and other odds and ends.

We have also been collecting for the distressed people. Selwood went down to help several times, and Sister Cann also did so on one occasion. They rendered valuable service with the crowds and with the distribution of supplies dropped by air. The "kites" were over for about ten days or a fortnight.

One man, who incidentally has promised me Rs. 10,000 for our X-ray unit fund, said that he went to the District Magistrate and told him to get some food to the area at once. The Magistrate (Indian) said that he had no authority to act, that he could not ask for air transport, and that things must go up through the usual channels. My friend (a Mohammedan) said, "You ought to get out of that chair and let a Sahib sit there. *He'd* soon see whether he had any authority or not. He'd act first and take the consequences—if any—afterwards." He walked out on the Magistrate and went to see the Commissioner (British) who at once said, "I'll send a wire off!" A day or two later the 'planes were at the aerodrome ready to load up, and my friend took many *maunds* (a maund is 80 lbs.) of rice from his own warehouse and *helped to load them with his own hands*, which is definitely not done out here.

TSUN TE GIRLS' SCHOOL: HIGH SCHOOL IN WINTER DRESS

A THREEFOLD CORD IS NOT EASILY BROKEN

The Tsun Te is the one Christian Middle Girls' School in Shensi, China. Something of its remarkable record is related here by a missionary member of the staff. Its scope is now extended to include boys.

CHARACTER training is among the things that the Tsun Te School in Sian, China, has stood for during its existence of forty years. Its founders, its missionaries, its Chinese teachers have tried in their day to pass on to those committed to their care the fact of the oneness of life. *God made thee three in One and one in Three . . . Spirit, and Mind and Form . . . immortal, whole, Divine and undivided trinity.*

Money has been spent during these years. Many sacrifices have been made. Six women missionaries lie sleeping their last sleep within sound of the school bell. Many prayers have been offered for and much thought given to the school.

It is good to ask the questions: "Is there one spirit running down these forty years? Are there traditions that endure? Has the school any justification for continued existence in this post-war difficult and expensive era?"

Here are some of the answers.

Far-Reaching Results

WHEREVER you go in Shensi you find the Tsun Te girls—in small towns, villages and hamlets. Some are in old-fashioned Buddhist homes, and it would seem as if nothing of the spirit could have got over to them. Then, out it comes, "I have never forgotten what I learnt in school, and I am trying in my home life to follow Jesus and live as a Christian." Some are struggling with broken home life; some are ill and dispirited; some have difficult and disappointing children; some have too highly taxed land; soldier husbands missing; difficult mothers-in-law; the secondary wife problem; no children; and some are, like ourselves, troubled

MIDDLE SCHOOL IN SCOUT UNIFORM: AN IMPRESSION OF A GREAT OPPORTUNITY

by the boredom of the "daily round and the common task." In every home you get a welcome and an opportunity, and in many cases you find that others have reaped where the school had sown.

A large number of old girls are to be found in the church life of Shensi and of other provinces. They serve as wives of pastors and evangelists, as deacons and evangelists, as school teachers and nurses, as social workers, as doctors, chemists and dentists, and as Y.W.C.A. secretaries. Scores are married. Some may be very ordinary folk, but they are the backbone of the places in which they live and they bring up their children in the fear of the Lord.

Some did extraordinary work during the war, in the regular army, in resistance movements back of the Japanese lines, in field liaison work, especially in helping illiterate soldiers and their homes, in first aid and refugee work, in helping wounded and disabled soldiers, in banks and other offices working nine hours a day seven days a week.

During the war students came from twenty provinces to study in the school. They belonged to seven classes of society—Government servants, army, artisan, commercial, farmer, leisured and professional—so that the influence of the school was widespread socially as well as geographically.

A keen, educated Buddhist lady, head of a large school, said, "You must continue to send out girls; you must keep your school whatever happens. Your girls are known by their character. In an examination room one can pick out the Tsun Te girls." Another prominent Buddhist said, "Your girls set about their work and do not look round to see from whom they can copy. It is more than a secular education you give. They have character." And another asked, "What do you give your students that ours seem to lack? I would rather have your worst students than girls with a First Class Government pass. Tsun Te girls have a spirit that changes even their faces."

Triumph in Tribulation

THE eight years of war proved a trying time to all engaged in educational work in China. There was the war itself with its priority claims on human beings, money, food, clothes and buildings. Normal schools and colleges had to close, and so the supply of trained teachers is very low. Schools were forced to close or move or hurry away into the hills with little or no equipment. Bombing, with its consequent loss of school time, slack time keeping in nuisance raids, the inertia in teachers and students whose normal sleeping time was disturbed, and the whole slackness of war time, were a heavy drain on the spiritual life of staff and students.

The Tsun Te had its share of all these things, but kept on, turning out its girls at the end of each school year with a fair amount of credit. Its war record of scholarship was good, and its all-round training fitted the girls to meet war conditions better probably than girls in the West. Many mistakes were made, and the school is far from being satisfied with what it did. But it always kept in mind "the triple bond" . . . "Mind sees by Spirit, Body moves by Mind; divorced from Spirit both way-wildered fall . . . leaders and led, the blindfold and the blind. . . ."

The post-war years may see many changes in educational work in China, but the Spirit which has guided the Tsun Te during its forty years will continue to lead on to greater things. More sacrifices will have to be made, more money spent, more time given in thought and planning and, most important of all, more time will be offered in prayer for its work and witness. J. K. W.

AT BOLOBO, CONGO

THE church here now has a district membership of 5,500, and although many have to be disciplined for various offences, and some sever their connection, the annual gains exceed the losses.

Our services are taken alternately by a member of the white staff and two Congo preachers. We hope the services will increasingly become the responsibility of Congolese workers. Native oratory is forceful and the style of preaching appeals more to the Congolese people. Our aim is to supply the background and the incentive to study which they lack. We hope that a school for pastors and teachers will soon be established in this region. Among many difficulties the language difference is not the least important. Centralised projects only become feasible as tribal languages give place to a *lingua franca*.

John and Mary Viccars

FOR SERVICE OVERSEAS

MISS CARBERY

MISS HALL

MISS VARLEY

MISS WELLER

CARBERY, MAY BESSIE. Member of Chalk Hill Church, Watford. Trained at Hockerill Training College, Bishop's Stortford and Carey Hall. Has served as Life Boy Leader and in the Young People's Society. Designated to Portuguese Congo.

* * * *

HALL, KATHLEEN O., S.R.N., S.C.M. Member of Rye Lane Church, Peckham, London. Trained at St. Giles', Camberwell, Paddington and other hospitals. Has been a Sunday School teacher, spoken at open-air meetings while with the Salvation Army and in the Nurses' Christian Fellowship, Member of the H.P.U. Designated to Bolobo, Belgian Congo.

* * * *

VARLEY, SYLVIA C., S.R.N. Member of Tonbridge Church. Trained at Hackney General Hospital, and has served as Public Health Visitor and in school nursing. Has been Sunday School teacher. Appointed to Lower Belgian Congo.

MR. NELSON

* * * *

WELLER, AUDREY MILDRED. Member of Chelmsford Church. Trained at Gipsy Hill Training College, London. Has served as Sunday School teacher, secretary of Chelmsford Sunday School Union and as Girls' Club leader. Has taken course at Carey Hall. Appointed to Bolobo, Belgian Congo.

* * * *

NELSON, PETER FREDERICK, B.Sc., M.P.S. Member of Thomas Coats Memorial Church, Paisley. Is a qualified pharmacist. Has served with the Y.M.C.A., and has taken course at Selly Oak. Designated to Sian, China.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Yalemba, Grenfell's last station in Upper Congo. Give thanks for remarkable growth in the work, and pray for the depleted staff facing tasks of building the Church in the faith and of reaching untouched areas. The General Committee meets this week to consider fundamental problems and issues.

Second Week.—Yakusu, with its large central station, five sub-stations, and 600 village centres in an area twice the size of Wales. While giving praise for past achievements, prayer is asked for missionaries and church leaders set in a new situation created by the effects of war.

Third Week.—The *Yakusu sub-stations,* their resident missionaries, Congo teacher-evangelists and infirmiers, the Congo Church scattered in villages, and all the varied activities. Give special thanks for the new church building at *Yalikina.*

Fourth Week.—The officers and General Committee representative of the churches, facing comprehensive questions and proposals arising from reports on work in all fields as the outcome of visits paid to them by Dr. Williamson, the Foreign Secretary of the Society.

FROM MANY QUARTERS

Representing Ceylon

THE Rev. W. and Mrs. Wickramasinghe have arrived from Ceylon. Mr. Wickramasinghe, who is a graduate of Serampore College, has come to pursue a course of study at Regent's Park College, Oxford, and expects to be in England for three years. Mrs. Wickramasinghe, who was secretary of the Baptist Women's League in Ceylon, has accompanied her husband in order to take a year's course at Carey Hall, Selly Oak. They are looking forward to meeting friends from the churches during their stay.

Letters can be sent to them at the Mission House.

* * * *

Baptist Men's Movement

THE officers of the Movement have for some time been seeking an Assistant Secretary who would be able to devote his full time to the organisation and extension of the Movement. Mr. Kenneth W. Bennett, of London, has now been appointed to this office.

Mr. Bennett is a member of Seven Kings Baptist Church, Ilford, and is also a member of the London Baptist Preachers' Association. During his recent army service in India he was able to visit several of our B.M.S. stations and contributed articles on their work to this magazine.

Although the scope of the Movement (which was originally the Baptist Laymen's Missionary Movement) has been enlarged, the work of the B.M.S. is still in the forefront of its purpose and activities. The declared object of the B.M.M. is "To intensify Christian effort at home and abroad," and in seeking to win men for Christ and for the service of His Church the claims of missionary enterprise hold a high place as a practical expression of that service.

* * * *

Autumn Public Rally

THE Autumn Public Rally in Bloomsbury Central Church on September 17th, was, as usual, well attended. Visitors from the provinces were present in good numbers. The chairman was the Rev. E. W. Mills, Chairman of the London Baptist Missionary Union, and addresses were delivered by Mrs. Wickramasinghe, of Ceylon, and Dr. Saxton, of Congo. Leave was taken of twenty-four missionaries and accepted candidates sailing shortly for their spheres of service. Mr. C. T. LeQuesne, K.C., conducted the opening devotions and the Rev. J. B. Middlebrook, M.A., offered the valedictory prayer. A welcome was given to Miss Shanti Sahu, M.A., representing the Orissa Baptist Council: the Rev. and Mrs. W. Wickramasinghe, of Ceylon; Mr. B. D. Roy, M.A., B.T., President of the Bengal Baptist Union; and Mr. Rudolph Cross, of Trinidad.

* * * *

A Call from Bhiwani, India

IN our requests for prayer we would ask you to remember: (1) The work here in Bhiwani: (2) the Church fellowship; (3) the Rev. Philip John, our pastor; (4) the work of the Farrer hospital; (5) the Mission School; (6) Kalawati, an orphan beginning her teacher-training course.

MARION F. BUSHILL

AMONG NEW BOOKS

In Training. Edited by A. T. HOUGHTON, M.A. 192 pp. Cloth 5s. (by post 5s. 5d.). Inter-Varsity Fellowship.

AN excellent book to put into the hands of an intending missionary. Its value lies in the practical way in which it meets the questions which a candidate should ask himself. It leaves little to conjecture. The young candidate receives sound advice on such matters as age, health, and choice of Society as well as the inward preparation of mind and spirit. The chapter on "The Life to be Lived" is a fine piece of Biblical exposition. Good advice is given on preaching, but should not the approach to the Asiatic or African be radically different from that to the Englishman? A little more guidance might have been given on what might be called the "technique" of personal witness, for even in that, a delicate matter, method may be Spirit inspired. However, this is a compendium in a small compass. No candidate need be dismayed by all that is required of a missionary, and while this book hides nothing, yet it is full of encouragement for those who may be conscious of the call. In fact, a candidate for the ministry at home as well as for work abroad will find a wealth of practical inspiration here. The main title of the book might with advantage indicate more clearly what the training has in view. Without the sub-title, and sub-titles should not be necessary, *In Training* might indicate in training for anything from the running track to the heavenly race.

A. H. HAWKINS

* * * *

Roadmakers and Roadmenders. JOHN MACBEATH. 136 pp. Cloth, 3s. 6d., postage 3d.

AFTER many delays, the seventh edition of this popular volume in the Carey Press *Young People's Own* series, has been published. Its 34 attractive talks will be welcomed by children and by those who have to speak to them.

* * * *

The Altar of Youth. T. G. DUNNING. 88 pp. Cloth, 3s. 6d., postage 3d.

THIS is a valuable manual of devotion for the use of leaders among young people, particularly those who have little or no religious background and are unfamiliar with Christian worship. It bears ample evidence of wide reading, understanding of the mind of youth and an intense spiritual devotion.

* * * *

A Live Magazine

WORKERS among young people and children will find *Teachers of To-day*, issued quarterly by the Religious Education Press, Ltd., of great value. Its varied articles are ably written and particular attention is given to book notices and reviews. A specimen copy (4*d.*, post free) can be obtained from the Carey Press.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—Parcel of jewellery from "Inasmuch."

General Fund:—A. L. E., 10s.; Anon, for Christian work in China, £2 2s.

Arrivals

14th August, Mrs. L. H. Moore, from Pimu.

19th August, Rev. J. Cross, from Udayagiri; Miss M. H. Langley, from Delhi.

5th September, Dr. & Mrs. Acres, from Bolobo; Miss Milledge, from Kibokolo; Miss M. Smith, from Bolobo.

8th September, Rev. R. H. P. Dart, from Taiyuan; Miss D. M. Williams, from Yakusu.

Departures

17th August, Rev. E. C. Askew, for Kingston; Rev. C. S. Grisman, for Kingston.

22nd August, Mrs. J. N. Clark, for Tshumbiri; Miss A. M. Wilson, for Bolobo.

28th August, Mrs. Walter Foster, for Kingston, Jamaica.

19th September, Rev. and Mrs. H. B. Parris, for Yakusu; Rev. and Mrs. Clifford Parsons, for San Salvador; Miss M. Carbery, for Portuguese Congo; Miss M. Chaplin, for Pimu; Miss M. Macintyre, for Portuguese Congo; Miss A. M. McGregor, for Yakusu; Miss K. O. Hall, for Bolobo; Miss A. Weller, for Bolobo; Miss S. C. Varley, for Sona Bata.

22nd September, Rev. and Mrs. John Mudd, for San Yuan; Rev. and Mrs. H. A. Emmott, for Shantung; Mrs. L. N. Lewis, for Taiyuan; Dr. Ellen M. Clow, for Taiyuan; Rev. and Mrs. Bryn Price and their three children, for Shantung; Mr. P. F. Nelson, for Sian.

Death

24th September, at Fishguard, Mrs. William Davies, formerly of India.

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MISSIONARY HERALD

THE FIELD IS THE WORLD

BAPTIST MISSIONARY SOCIETY

DECEMBER, 1946

VOLUME 128

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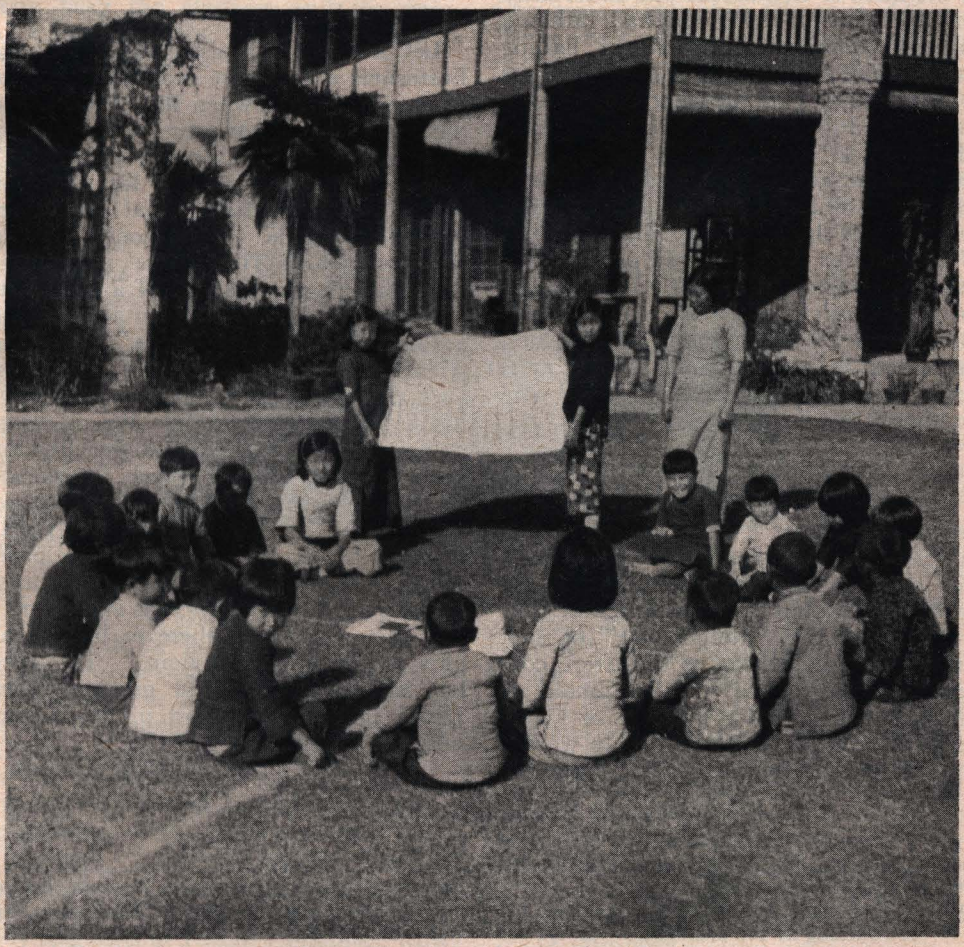

Young China is in quest of knowledge. It is our privilege and responsibility to satisfy that quest by sending the glad tidings of the Saviour Who is the Way, the Truth and the Life, not only to China, but to India, Ceylon, Congo and the West Indies.

CHRISTMAS GREETING CARDS

The Carey Press carries ample stocks and invites enquiries and will welcome visitors at

95, GLOUCESTER PLACE, LONDON, W.1

THE GIFTS OF THE MAGI

AT Christmas time we see as with the eyes of children the procession of the Wise Men from the East to the place where Jesus was born. They had seen His star and they came to worship Him.

They Came From The East

The very expression " from the East " kindles the imagination. We speak of the Near East, the Middle East, and the Far East, and many of the men in our churches are familiar nowadays with the sights and scenes of one or other of these Eastern regions. But just as the journey to the Babe of Bethlehem was undertaken only by " two or three who had gathered together " for the purpose of hailing the birth of " the King of the Jews," so to-day, nearly two thousand years later, there are still only small companies of Christians in these Eastern lands. It is the Crescent and not the Cross, the many gods of Hinduism, the code of Confucius, or the life of Buddha that rule the hearts of the greater part of these populations, though the life of the Babe is now seen to have been followed by a death, and the death by a resurrection ! Therefore, the East, in all its vast extent, must needs hear more of the Lord Who died for them, the King of Glory.

The Intellectuals of Their Time

But these men from the East are designated " wise." What this may mean in reference to astronomy and astrology (for such distinctions are modern) we hardly know, but it is evident that they were among the " intellectuals " of their time, and that, so far as they were concerned, science was the handmaid of religion. They had a synthesis of knowledge that made the most of both worlds, that balanced the claims of humanism and the realities of the supernatural, and that led to a practical venture of faith resulting in worship. For a synthesis of the claims of Christ to the patient revelations of science we are waiting to-day, and perhaps it will be the East again that gives the lead. For wise men (rightly so called) may appear who will follow not a star but the Lord of all Life, Son of God, and Son of Man. Please God, also in their train there will follow an ever-increasing company both from the East and from the West of those who are " wise unto salvation."

Gold, Frankincense and Myrrh

Let it be noted also that these wise Easterners set a most excellent standard of giving. " And when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh." Here was a gold standard for Christian giving and an offering that has never lost its fragrance. It was only a Child they saw, and His future was never known to them. But we of a later date see not only the manger but a Cross and an Empty Tomb. We are aware, and with a deep thankfulness, of a life that wrought death itself into the only effective means of man's salvation. We celebrate a life which death, with all its dreadful power, quite utterly failed to quench and destroy. What are the gifts that we are making to the cause of our Lord? Do they belong in costliness to the order of the Wise Men's gold, and in fragrance to the quality of frankincense and myrrh ? Are they worthy of these earliest of all gifts to the Infant Saviour ? The West has much learning and greater riches. Let it not fail our Lord in the present hour of His need.

J. B. Middlebrook

Annual Offering for Widows and Orphans and Retired Missionaries' Fund

AS in past years, so on Sunday, January 5th the offering at the communion service will be devoted to the Widows and Orphans and Retired Missionaries' Fund of the B.M.S. In some churches those who can only attend the morning communion service on the third Sunday are given an opportunity to contribute then.

Once again we appeal for a generous response for an object whose needs tend to increase with the passing years.

On New Year's Day

THE Annual United Meeting for Prayer for Missions will be held in Kingsgate Baptist Church, London, W.C.1, on Wednesday, January 1st, 1947, at 11 a.m. It will be conducted by the Rev. Denis Lant, of Forest Row, who will also give the address. All friends are invited to attend and to meet with representatives of other Missionary Societies and Churches.

It is hoped that similar united gatherings will be held throughout the country.

CHRISTMAS IN CHOUTSUN, CHINA

By GWYNETH AND RONALD STILL

WE are glad to respond to a request for an article on Christmas in Choutsun. There is much of the joy of Christmas in our remembrances of Choutsun. But, in a way, there is a painful side to our recollections. It feels almost like—shall we say?—recalling the glad parties of happier days in a family recently bereaved—glad memories, yes, but poignant too. But those of you who want to enter with sympathy into the Christmas experiences of your Chinese friends will want to understand and to share both the gladness and the pain. So we will describe to you Christmas as we remember it in Choutsun.

Of course there is all the fun and the gladness of Christmas—the bright, clear cold of the starlight of Christmas Eve, the old familiar carol tunes wedded to the Chinese words of Christmas hymns, proving as clearly as the starlight that there is no east or west in Christ as small laughing groups of nurses and girl students from the Bible School wander in the flickering of storm lanterns from house to house of the hospital compound, as midnight announces yet again that "Christ is born"; the fun and the busyness of decorating the wards, choosing a good tree for the children's ward; the freshness of the Christmas story told in morning worship in both the big wards; and of course the early arrival of the lovable genial hospital orderly, easily disguised as Father Christmas, with his sack bulging with presents for all, and a cheerful, merry word for each, that allows to none the isolation of self-pity, but compels all to laugh at their infirmities in the joy of this great day; and later, in the chapel just inside the East gate, there is the happy custom that sets aside a part of this day, the feast of the Christ-child, for the service of dedication of infants and of their parents to His service, and we remember that it was at one such service that a Chinese pastor took our first child into his arms and asked us to renew our vows in dedicating her.

There are sad associations, too—the memory of the Christmas when, with our student nurses, we mourned the death, from diphtheria, of one of their classmates; the sad memory too of Christmas 1937, that Christmas night when Choutsun fell into the hands of the Japanese troops, and from the Christmases that followed most of the joy seemed to vanish and only dim hope and faith to remain.

CHOUTSUN FROM OUTSIDE CITY WALL
The Baptist Church is the large building to the left of the central chimney

But the Christmas in Choutsun of which we are thinking most is *this* Christmas—Christmas 1946. We think, still with sadness, of all the dreadful aftermath of the war, of the poverty and hardship and want, of the still unexorcised spirit of fear, still exerting its baneful influence, of the bare gaunt skeletons of the hospital buildings where once so much of good and healing and faith and comfort flowed. And if this were a human enterprise, we should draw back—we should not have the courage to go on. But we thank God that it is *His* star that guides us there, that He is there before us, and that the Christ is being born there again this Christmas as all Christmases.

O, little town . . .
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

CHRISTMAS IN DACCA

By GLADYS L. NORTHFIELD

PREPARATIONS for the celebration of the birthday of Jesus begin usually at the church meeting which comes before December 25th. There the time and form of the service are decided upon, also who shall decorate the church and provide the decorations. It is the joy of our Dacca Bengali Christians to decorate the interior with paper chains and flowers, mostly well-prepared at home. Then the church meeting elects a committee to arrange sports for the Sunday School children.

These are held on the hostel tennis courts on the afternoon of Christmas Day. They also decide how much the church funds will contribute towards the prizes. Finally, the arrangements for the Christmas Tree for all the children of our Dacca Christian families are discussed. With many speeches and sometimes heated discussions (isn't it surprising what topics can generate heat in a meeting . . . church or otherwise?) the session draws to a more or less amicable end.

DACCA CHILDREN AT CHRISTMAS FESTIVAL

CHRISTMAS draws near. On Christmas Eve a number of the young people gather to decorate the church, when suddenly the peace of the night is rent by a disturbing detonation. They are letting off fireworks up to ten or eleven o'clock in the exuberance of their spirits. I well remember one Christmas Eve when my husband decided to remonstrate against this disturbance and suggested that it was unseemly to celebrate the Birth of the Prince of Peace by making the sounds of war. The young people responded, and no more explosions were heard that night. About midnight the Mission House was visited by a singing band of Christians—complete with instruments—with which they accompanied the singing of carols in Bengali. The gifts they collected, as they visited the twenty or so Free Church homes in the city, went towards the expenses of the celebrations next day. In the morning it was easy to tell who had been carolling from the husky voices which responded to our "Merry Christmas!" At 9 a.m. we gathered for the Christmas morning service. The Sunday School usually had its place in this service, by singing special carols and reciting suitable Bengali poems. One year I remember them singing very charmingly the Czech carol: "Little Jesus sweetly sleep," in English.

After the service, which often lasts for two hours, a great exchange of Christmas greetings and gifts takes place, while certain members of the congregation engage in preparing great cauldrons of curry and rice, which is consumed by one and all, seated on the wide veranda of the church; this is our "Love Feast." This practice is repeated every year at Christmastide, either on or near to Christmas Day, and it is very satisfying to see men, women and children—Bengali, Garo, Lushai, Naga, Anglo-Indian and European, seated together for a meal and showing to all and sundry round about, Hindu and Moslem alike, that in Jesus Christ all are one. In the afternoon the tennis courts are given up to sports for the Christian children and the fun and enjoyment are watched, by the Hindu students in residence, from the veranda of the hostel. The sports end with light refreshments and the distribution of prizes and presents. So, in the midst of this city of tens of thousands of non-Christian people, the spirit of Christmas shows forth the light of love with merrymaking as our Master would have it.

CHRISTMAS AT TONDO

By A. J. B. RUSSELL, M.B., Ch.B., Belgian Congo

FROM the widely scattered villages by lakeside, plain and swamp, come practically all of the 200 teacher-evangelists and pastors at work in our area, to the great Christmas gatherings at Tondo itself. The meetings extend over a week, and each teacher brings a retinue of younger and older Christians, together with candidates recommended for baptism and church membership. They come in groups on foot or by canoe, and a few may cycle. Their approach along the forest paths is heralded by the hearty singing of such hymns as *Let the beauty of Jesus be seen in me*, and *Holy, Holy Holy*, in the native dialect. As lithe bodies bend rhythmically over the paddles and canoes glide speedily across the lake, one hears the melodious strains of *O happy day* bursting from the lips of another group about to arrive at the beach.

The days are spent together in conference for the deepening of the spiritual lives of our teachers. Women, too, gather for instruction in such additional subjects as mothercraft and hygiene. Pastors, deacons and missionaries thrash out the problems of Church discipline. Some Christians have drifted back into heathen practices, such as palm-wine drinking, dancing, immorality or polygamy, and drastic action has to be taken against such. Others, again, give us the joy of restoring them to Church fellowship as they have shown a repentant spirit during the period of their discipline. Enquirers are questioned by African pastor and missionary alike, when their conceptions of sin, salvation and baptism are investigated and their knowledge of the Scriptures examined. Every literate candidate must possess his or her own copy of the New Testament.

ONE afternoon is set aside as Gift Day, when all and sundry participate. The platform will be adorned with such articles as cooking pots, live fowls, eggs, sugar cane and sweet potatoes, bananas and pineapples, sleeping mats and baskets, as well as hard cash. These goods are sold locally and the proceeds devoted to some benevolent fund. The British and Foreign Bible Society benefited recently. Boarding school pupils render appropriate Christmas music during the week and a nativity play is produced before an appreciative audience one evening.

The hospital is busier than ever. Hundreds take advantage of the visit for a medical overhaul, and clinics are bigger than ever. Teachers bring their families, and children queue—yes, queue—for worm medicine. Aspirins, quinine, antiseptic powders and lotions are snapped up as there is no doctor or dispensary round the corner in the equatorial forest, but certain area superintendents are supplied with commoner drugs for village use.

B.M.S. DELEGATES TO WEST AFRICAN MISSIONARY CONFERENCE, JULY, 1946

Front Row: Miss M. Coles, Rev. T. G. R. Tyrrell, Rev. J. N. Clark, Miss L. M. Jenks.
Second Row: Rev. R. C. Salmon, Dr. C. C. Chesterman, Rev. and Mrs. W. D. Reynolds, Rev. and Mrs. E. H. Morrish.
Third Row: Rev. M. W. Hancock Dr. R. E. Holmes, Dr. F. R. Brebner-Smith.
With African Baptist Leaders from Congo and Cameroons.

THE climax is reached on Sunday when the day begins with a prayer meeting

at six o'clock. The baptismal service is held by the lakeside before the sun becomes intolerably hot, and the beach is thronged with an expectant congregation as candidates wade out, hand in hand, to a convenient depth. What a thrill of joy and gladness it is to witness over 100 Congolese confess their Lord and ours in the baptismal waters! The church is crowded to capacity for worship, and at the inspiring communion service these brethren and sisters are given the right hand of fellowship and received into membership of the visible Church. The joy of a select few is complete when they are united in Christian marriage later in the day. Christmas Sunday is indeed a red-letter day at Tondo in their experience—buried with Christ in baptism, risen with Him to newness of life, seated around His table, and now journeying through life with a Christian partner!

And lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne . . . and cried . . . Salvation to our God.

And Congo's Christians will be there, too.

FRONT-LINE NEWS FROM SHANTUNG

By J. S. HARRIS

MR. HARRIS, who first went to China in 1908, has recently returned there and has sent this account of his early experiences in his old field. He writes from Tsinan.

Leper Hospital.—Even the Japanese did not compel this place to close, and it was somehow kept open. A welcome was recently given to a group of missionaries. The 46 inmates sang the Chinese version of Psalms 146 and 149 in a most touching manner, and one of them made a speech of welcome. Thanksgiving prayers were offered.

Whitewright Museum.—This famous institution, known throughout China and beyond, has been brought to life again by the efforts of Mr. Phillips. On a recent market day 1,500 paid for admission. Many of these listened to one or more of the Gospel addresses, work in which I have been sharing almost daily.

Churches.—I was invited by the Chinese pastor to preach at one of our two churches in the city. On the previous Sunday twenty-seven persons had confessed their faith in Christ and obeyed Him in baptism. I spoke from Gal. iii, 26 and 27, and Romans xiv, 14. Following the service a deacon kindly gave a simple meal to welcome the newly-baptized members. It was a most blessed privilege to rejoice with them.

DR. CHOU AND MRS. (DR.) CHOU
who gave faithful and valuable service in the B.M.S. Hospital, Choutsun (see p. 107) during the war years.

Another Sunday was spent at the South Suburb Church. There was no collection, but the great majority of worshippers placed their gifts in a box on entering. There were only two hymns, but what hymns! *Jesu, lover of my soul* and *Nearer, my God, to Thee.* Prayer was offered by the congregation in unison. Sixteen new members baptized the previous day were received. Their names were called and they stood facing the congregation, all of whom rose and bowed as only Chinese can bow. The pastor preached a most inspiring sermon from Job xxii, 21, 22. Could you have been there I am sure you could not have restrained tears of thankfulness and joy. The text of the sermon was sung three times before and again three times after the address by the whole congregation. It looks as though our Chinese pastors have some good ideas.

Chinese New Testament.—News has just come to hand of the first translation made by a Chinese from the original Greek into Chinese direct of the whole New Testament.

Losses of Workers.—Several of our Chinese workers met their death at the hands of the Japanese, and a most promising young pastor died of consumption, probably hastened by a starvation diet of bark and leaves.

Choutsun, my old home, reports twenty-one baptisms recently. I hope to go there this week to begin plans for the restoration of our wrecked and looted property.

Living Costs.—I have not yet recovered from the shock of the inflated currency and false exchange; 15 dollars a month used to be enough for a Chinese worker. The same man has now to be paid 60,000 dollars. The pound sterling is worth about four shillings. A two-pound bag of sugar costs a pound, so it is an advantage not to take sugar in your tea.

BOOK NOTICES

The Gospel in India. W. E. FRENCH. 164 pp. Illustrated. Map. Cloth. 6s. (by post 6s. 5d.). Carey Press.

IN this book Mr. French gives a most valuable survey of the Baptist Missionary Society's work in India, bringing out in clear, vivid language its story, its present position and its prospects. The comprehensiveness and detail of the book are photographic. India is brought before us in its vastness and variety, with its overwhelming population and its 240 languages.

The regions in which the B.M.S. works—Bengal, North India, Orissa, Lushai—are minutely described and the religions of India portrayed. Here is Hinduism with its multitude of gods: Islam, monotheistic indeed, but bitterly opposing Christianity; and Animism with its terror of the spirits thought to be all around, in streams and stones and trees.

Then upon the dark scene light breaks as we are reminded of Carey and the message of redeeming love he brought. We see cruelties breaking down before the Gospel—infanticide, the burning of widows and even caste; and we share the joy of converts praising their Saviour.

An epoch is reached with the drawing up of the Serampore Covenant and in the later chapters Mr. French quotes its provisions one by one and shows how these have been realised in the unfolding work of the B.M.S.—in evangelism, the translation and spreading of the Bible, the medical mission, education and the training of the converts in industry. An inspiring chapter tells of the ministry of women, giving glimpses of the victories won by gentle and loving service.

The picture is not, however, painted only in bright colours. Mr. French tells of the influences which have retarded progress—the uprise of the Brahmo-Samaj and the Arya-Samaj, movements owing much to Christ, yet clinging still to Hinduism: and the recent absorption of the Indian mind in nationalistic politics. Still, in spite of checks, the work is seen to have gone forward. Backward races like the Konds and Lushais have been transformed, and in Bengal, Orissa and North India the churches have come together in Unions and Councils. "The Indian Church," in Mr. French's words, "takes charge."

A closing chapter considers the future, showing how far European missionaries are likely still to be needed and what may be the limitations of their position.

This is indeed a wise and gracious book, full of interest and information, a book which should become a missionary classic.

JOHN W. EWING

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*Publication of "**The Gospel in India,**" and of "**Rama: A Little Boy of India,**" by Winifred Hemmens, a gift book for children of primary age and a school reader (cloth, 2s. 6d., by post 2s. 9d., and linen, 1s. 6d., by post 1s. 8d.), is expected at the end of December.*

* * * *

Sir Knight of the Splendid Way. By W. E. Cule. 180 pp., 6 illustrations in colour. Cloth, 5s. (by post 5s. 5d.). Carey Press.

A NEW edition of this choice allegory, of which the late Dr. Fullerton said, "It may be placed alongside the *Pilgrim's Progress* itself without suffering by the comparison, and there can be no higher praise," and of which Mrs. General Carpenter of the Salvation Army, has more recently written, "I have read this with refreshment. It is the book for the times," has just been published in time to be given to boys and girls as Christmas presents.

* * * *

West African Journey. MARGARET WRONG. Stout Cardboard. Map. 2s. (postage 2d.). Carey Press.

THIS is an account of a tour taken on behalf of the International Committee on Literature for Africa. Belgian Congo was included and one chapter deals with the writer's experiences at B.M.S. stations at Kimpese, Léopoldville, Stanleyville and Yakusu, and her contacts with our missionaries there. Chapters are devoted also to French Equatorial Africa, French Cameroons, Nigeria, the Gold Coast and Sierra Leone. All who wish to understand the problem of illiteracy in West Africa and of the steps being taken to meet it, will profit from this book.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—*Home topics* form the theme for praise and prayer; deputation work which is the direct link between missionaries and the home front: Exhibitions, the Carey Press and the Wants Department; that those in them may keep their sense of divine call and of the purpose of their work.

Second Week.—Remember all *missionary workers* in the churches and in special missionary organisations. Give thanks for their devotion and pray that their faith and zeal may know no abating.

Third Week.—*Young men and women* preparing for service abroad call for our prayers, that the glow may be maintained during the days of study and waiting, and that their path may ever become clearer.

Fourth Week.—Give praise for those who in this and other lands rejoice this Christmastide because they have found Him Who was born on Christmas Day. Pray for the vast multitudes who cannot keep the festival because they have never heard of Christ's coming.

Fifth Week.—Rejoice in another great missionary year, and pray for further advance in consecrated interest and support in 1947.

FOR SERVICE OVERSEAS

EVA LAVINIA WAGGOTT, member of Kirkdale Church, Liverpool. Business experience and service in W. A. A. F. Holds A.L.C.M. diploma. Christian service includes Sunday School teaching, Christian Endeavour and Girls' Auxiliary. Trained at Carey Hall. Is appointed to work among women and girls in Trinidad, West Indies.

Nominations for General Committee

NOMINATIONS for the General Committee of the Society for 1947–8, should reach the Home Secretary, the Rev. J. B. Middlebrook, M.A., 93, Gloucester Place, London, W.1., not later than January 31st next. Nominations can be made by each Association, Missionary Auxiliary, contributing church and annual subscriber of 10s. and upwards.

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The Carey Press

THE manager and staff of the Carey Press express thanks to friends in the churches whose service has contributed to another successful year, in which sales of magazines, Carey Press publications, and those of other publishers, show a marked increase. With new books recently published and others now in various stages of printing and binding, the Press is better equipped than ever to meet enquiries and needs for missionary and other religious literature, at 95, Gloucester Place, London, W.1.

* * * *

1947 Herald

THE recent slight easement in the paper situation is insufficient to make possible any immediate enlargement of the *Missionary Herald*. This will, however, be done at the earliest moment. Meanwhile we are able to print more copies of each issue and increased orders from magazine secretaries can now be dealt with.

Both the *Missionary Herald* and *Wonderlands* circulations are advancing, and we are grateful to our helpers in the churches who have not only carried on through difficult years, but have enabled us to go forward.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:
General Fund:—"Llandod," £10; The Lord's Tenth, 15s.
Medical:—A. E. H., £1.
B.T.L.A.: A. E. H., £1.

LEGACIES

The following Legacies have been received in recent months:

1946		£	s.	d.
Aug. 15	Mrs. A. J. Neads	1,166	0	0
16	Mr. Joseph Wells	69	18	10
17	Mrs. Alice E. Norton	45	0	0
22	Mr. H. P. Clark	490	12	9
29	Miss V. G. Gosling	25	0	0
30	Miss Agnes Tapley	10	0	0
Sept. 6	Mrs. E. A. Brendon	309	6	4
12	Mr. James Daniel Follows	50	0	0
14	Miss Mary Cooper	100	0	0
19	Miss Hannah Maria Rose	350	0	0
25	Mr. John Albert Haigh	100	0	0
25	Mr. Denison Webster (*Medical*)	100	0	0
	Mr. Alfred Joseph Teague	186	4	6
Oct. 7	Mr. Henry Yates	123	6	3
	Mrs. P. M. Clifford (*General*)	100	0	0
	Mrs. P. M. Clifford (*Medical*)	50	0	0
10	Mr. F. C. Shergold	85	7	0

Arrivals

6th October, Miss K. M. Brain, from Wathen.
9th October, Miss E. Walter, from Gaya.
9th October, Rev. F. S. Drake, from Shantung.

Departures

6th September, Mrs. S. G. Poupard and Miss E. Waggott, for Jamaica.
16th September, Miss E. K. Hope, for Patna.
5th October, Miss C. Manson, for Rangamati; Miss H. Walley, for Bhiwani; Rev. W. E. French, for Bishnupur.

Marriages

28th September, at Small Heath Baptist Church, Birmingham, Mr. W. G. Hatt, and Miss Elsie Checketts, S.R.N., formerly of Palwal.
5th October, at Brighton Road Baptist Church, Croydon, Mr. A. E. Page and Miss M. J. Smith, formerly of Bolobo.

Meeting High Praise

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